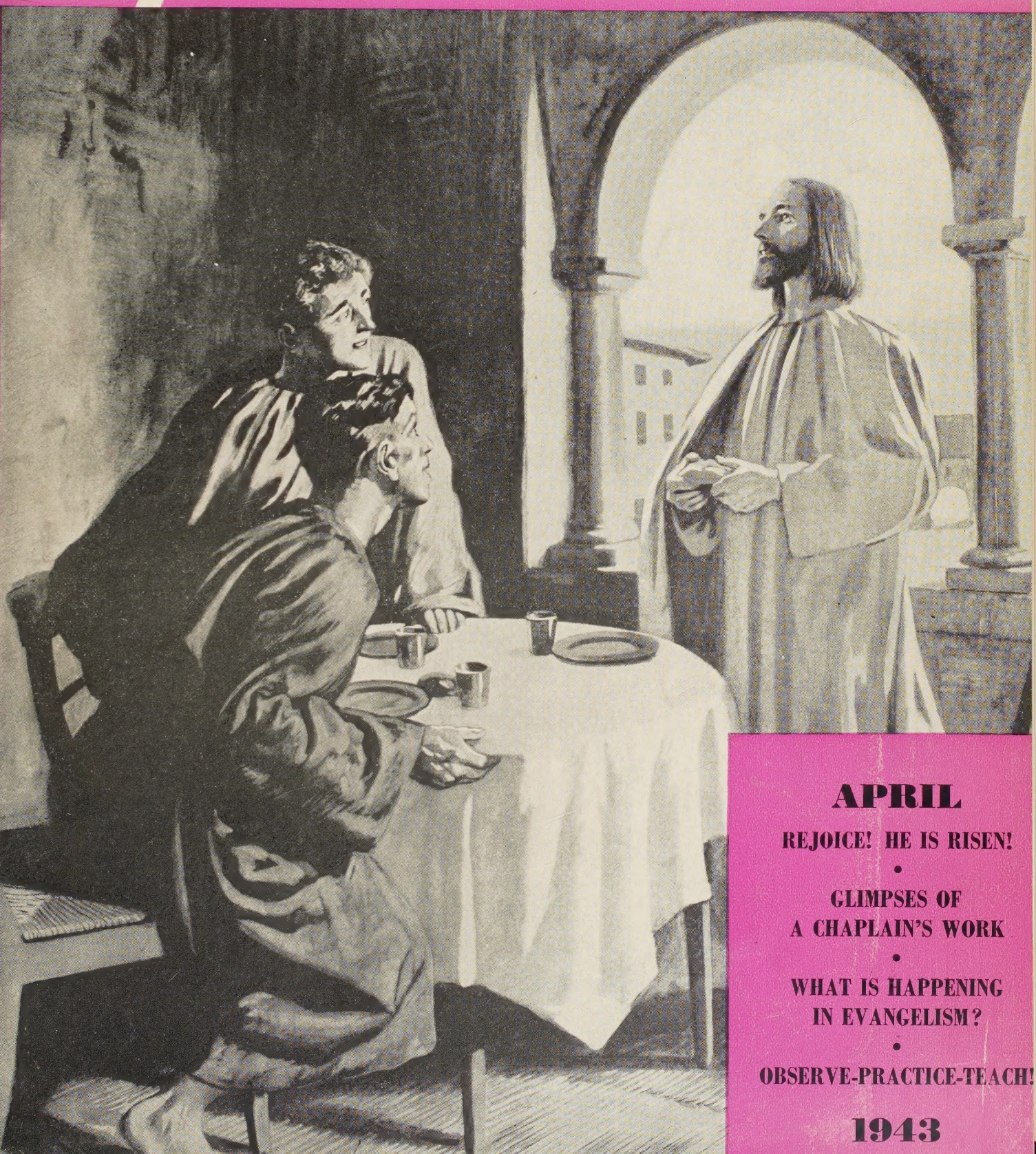
# Baptist Leader



**APRIL**

**REJOICE! HE IS RISEN!**

•

**GLIMPSES OF A CHAPLAIN'S WORK**

•

**WHAT IS HAPPENING IN EVANGELISM?**

•

**OBSERVE-PRACTICE-TEACH!**

**1943**

American Museum of Photography

# The Day of Resurrection

The day of resurrection!
Earth, tell it out abroad,
The Passover of gladness,
The Passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light;
And, listening to His accents,
May hear, so calm and plain,
His own "All hail!" and, hearing,
May raise the victor strain.

Now let the heavens be joyful,
Let earth her song begin;
Let the round world keep triumph,
And all that is therein;
Let all things seen and unseen,
Their notes of gladness blend,
For Christ the Lord hath risen,
Our Joy that hath no end.

*—John of Damascus (8th century)*
*Trans. by Rev. John M. Neale, 1862*

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STANLEY A. GILLET, Young People's Leader
MILES W. SMITH, Adult Leader
JOHN CALVIN SLEMP, Uniform Lessons

## This Month

"Observe—Practice—Teach!" This formula expresses the procedure used in the laboratory schools for training teachers of religion. The writer, Pearl Rosser, is Director of Children's Work for The American Baptist Publication Society.

"Glimpses of a Chaplain's Work" has been prepared by Chaplain F. H. Fahringer to show some of the things that are being done to strengthen the religious life of young men in the armed forces.

"Keeping the Young Adult Fellowship Unbroken" comes from Harry C. Munro, a national worker who is giving a considerable amount of time to plans for a more effective teaching ministry to men and women who have grown out of the young people's division, but do not yet feel at home with adults.

"The Baptist Youth Fellowship Marches On," a report of the national conference at Kalamazoo College, was prepared by Lemuel Petersen, one of the officers.

## Next Month

"The Four Freedoms," a dramatic worship service arranged by Nellie M. Wagar. Appropriate for Memorial Day.

"State and Association Organization in the Baptist Youth Fellowship," by Dorothy Nelson, Corresponding Secretary of the national fellowship.

A chart will give information as to the "what, when and where" of the Baptist summer assemblies.

"Making the Old Testament Live for Children," by Ethel Tilley, is full of practical suggestions for teachers. Dr. Tilley teaches in the field of psychology and biblical literature and is Dean of Women at Hastings College, Nebraska.

The article by Doctor Edgar J. Goodspeed as announced in March for the April issue, will appear in May as a special feature.

# Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 5 APRIL, 1943 No. 1

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# Double Check!

THE beautiful custom of making Children's Day "Publication Society Day" in our church schools continues this year. How important this is! Every child is encouraged to bring an offering to aid the missionary and Christian education work of the Society . . . and there never was a year when it was more needed!

Free Programs and Service, and free Offering Envelopes will again be provided for co-operating churches. We trust that yours will be one of them. We are making this announcement now so that any planning you must do will take into account the annual observance of "Publication Society Day."

Can we count on you to do everything in your power to make this Children's Day a doubly important Sunday in your church?

*Make plans now. Look for further particulars in the mail. Or write for your free materials direct.*

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# OF INTEREST TO BAPTISTS

■ A recent study in Los Angeles revealed the extent of ministry through social service that the Protestant churches of that city carried on in one year. The Church Welfare Bureau, representing 25 Protestant agencies with a total annual expenditure of $2,750,000, offered service to more than 50,000 children through summer camps and other programs. Nearly 18,000 individuals received treatment in clinics; 23,000 were hospitalized; 28,000 aged and helpless people received help; and more than 9,000 persons received employment and counseling services.

■ Church attendance and church finances are improving steadily, despite gas rationing, according to a survey undertaken in Adrian, Mich., by the *Michigan Christian Advocate*. Only in those communities where people have left for work in defense areas has there been a decline. Farmers are saving gas for church and are "attending services with unvarying regularity."

Some churches are combining their worship service and Sunday school periods to avoid extra travel. One metropolitan church has divided its membership into groups of five or six families living close together; these groups have pledged themselves to share their cars on Sunday.

"The war is making people more religiously conscious," said the report, "and there is a growing feeling that the church is needed now more than ever to sustain people in these times of great spiritual need."

■ A bill penalizing any person who desecrates a church, a synagogue, a place of religious worship or a cemetery has been introduced in the New York Legislature. It is understood that the measure was prompted by the desecration of synagogues in Greater New York, especially in Brooklyn, during the past year or more.

Legislation has also been requested to make Good Friday a state legal holiday.

■ Dr. Charles S. Johnson, outstanding Negro educator and sociologist, has been appointed Director of Race Relations of the American Missionary Association division of the Board of Home Missions of the Congregational Christian Churches.

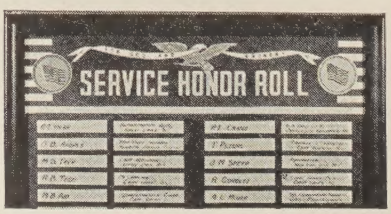
■ Royal H. Fisher has received an appointment by the Board of Managers of The American Baptist Home Mission Society to do special work in the West among Japanese evacuees. Mr. Fisher, who served as missionary in Japan from June, 1914, to December, 1941, made a study of the Japanese evacuees situation.

■ The Churchmen's Committee for a Christian Peace has addressed a manifesto to the Christians of America. It urges that Congress appoint a congressional commission to study peace aims and that it be in continuous session while the war lasts. The manifesto states that while most of the nation's efforts are directed to the waging of the war, a group should be working to prepare plans for a world order based on Christian principles. Dr. Albert W. Palmer, president of Chicago Theological Seminary is president of the Churchmen's Committee for a Christian Peace.

■ Two additional churches, the Church of the Brethren and the Ukrainian Orthodox Church, became members of the Federal Council of Churches of Christ in America at its recent biennial session held in Cleveland.

At that meeting, seven other interchurch co-operative agencies met with the Council in order to consider a plan for their unification. These agencies included the International Council of Religious Education, the Foreign Missions Conference of North America, the Home Missions Council, the Missionary Education Movement, the United Council of Church Women, the United Stewardship Council and the Council of Church Boards of Education.

Because many of these groups are responsible to denominational boards in Canada as well as in the United States, representatives at the conference thought that the name of the Council should be changed in order to incorporate its wider membership in the title. It was suggested that there be formed "The North American Council of Churches of Christ" to supersede "The Federal Council of Churches of Christ in America." Although this action could not be completed at the Cleveland meeting, a committee to consider the matter has been appointed. The issue will be discussed at the next biennial conference or at a special meeting called for this purpose.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# OF INTEREST TO BAPTISTS

■ More than thirty ministers of Buffalo's general ministerial association have volunteered to spend one afternoon a month at the army recruiting and induction station in that city's customhouse. They desire to offer friendship and help to the homesick, anxious boys at the center.

■ Although wide publicity has been given to the rumor that Protestant missionaries are being barred from many of the countries in Latin America, the statement is false. It is a fact that many of these countries have passed new immigration laws since the beginning of the war in order to protect themselves against spies, but the restrictions have kept out few missionaries.

■ In Great Britain, there has arisen a group called the "Christian Frontier." The members, believing that the true frontiers of our time are spiritual and ethical, meet to study the nature of the forces in modern society and attempt to direct them toward a more nearly Christian order. These men and women, most of whom hold positions of responsibility, seek to render help to each other in arriving at important administrative decisions that will make their Christian beliefs effective.

■ The Illinois Baptist Convention, representing 334 churches and about 150,000 members, recently expressed its concern over the status of Negro Americans. Although it commended the national administration for its efforts in eliminating many evidences of racial discrimination, it protested against the opposition in Congress that balks further measures in that direction.

■ A clergyman and several women, all native Christians, have been executed in Thailand by the Japanese on charges of communicating with the enemy and spying against Japan, according to a report prepared by the Danish Missionary Society. Prior to their execution, the accused were urged to renounce the Christian faith. They all refused and died "with God's name on their lips."

■ A number of Christian leaders engaged in relief work on behalf of Jewish refugees have been arrested by the Nazi authorities in Lyons, France, according to a dispatch from Geneva.

Salvation Army headquarters in New York revealed that their work in various parts of France has been stopped by order of Pierre Laval, Chief of State, who was also reported to have said that welfare work would be handled hereafter by the State.

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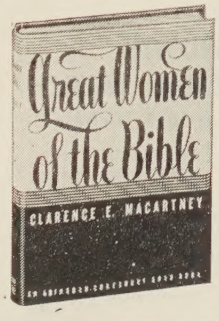


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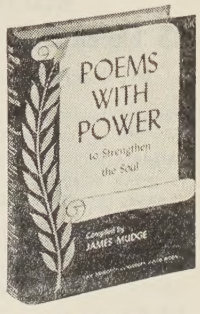


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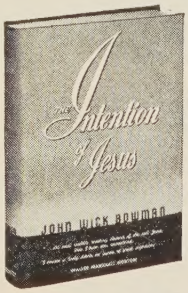


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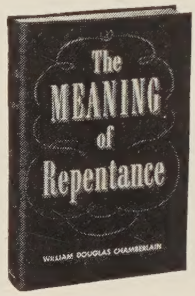
*America must repent . . . but first she must learn*

**The MEANING of Repentance**

by WILLIAM DOUGLAS CHAMBERLAIN




Dr. Chamberlain's own explanation of the thought behind this book is perhaps its best description: "It is supremely important that we understand the meaning of repentance as we look ahead to rebuilding civilization. It will do little good to 'win the war' if we go on doing the things which provoke wars. Scientific and industrial achievement will make each succeeding war more terrible than its predecessor, unless we learn how to live together. The New Testament idea of 'repentance' offers the solution."

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# OF INTEREST TO BAPTISTS

■ Several of the Baptist churches of Boston have united in an effort to give men in uniform "a home away from home" and an opportunity for worthwhile entertainment. Service men of all creeds take advantage of the Baptist Service Men's Center open daily in Tremont Temple Baptist Church.

■ At its latest session, the South Carolina Baptist Convention denounced "the increasing prevalence of the use of profane and even blasphemous language in newspaper and magazine articles, and even on the radio, particularly in quotations from and fictions about the armed forces." The slogan, "Praise the Lord and pass the ammunition" was cited as an example.

■ Since the persecution of the churches in Norway, an unprecedented revival of interest in religion has swept over that country. Many persons became converted to Christianity when about 90 per cent of the clergymen lost their stipends as a result of their resigning from their positions of state officials.

Bishop Berggrav, imprisoned primate of Norway, is said to be working on a translation of the New Testament into modern Norwegian.

■ The Minnesota Temperance Movement, a united effort on the part of all dry organizations within that state, met in Minneapolis recently. The group issued invitations to more than 25 statewide youth organizations to join a new interdenominational youth temperance council which will carry on its work mainly through schools and churches.

■ The Oklahoma Baptist Convention has asked the government to ration liquor to civilians and to forbid its sale to men in the armed forces.

## CONGRATULATIONS TO

■ **Central Baptist Church, New York, N. Y.,** on its 100th birthday.

■ **Mt. Zion Baptist Church at Bonaparte and Harrisburg Baptist Church, Iowa,** that jointly celebrated their centennial anniversaries recently. Rev. E. E. Niederhuth serves as minister to these two churches as well as to the Hillsboro Baptist Church.

■ **Mt. Pleasant Baptist Church, Iowa,** that recently observed its 100th birthday.

■ **Maine's Hartland Baptist Church,** which has passed the century mark.

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# OF INTEREST TO BAPTISTS

■ Wisconsin Baptist State Convention on its 100th birthday. As part of the centennial celebration, there will be a special effort to strengthen the local church through increases in church school enrollment and by baptism.

■ First Baptist Church of Elkhorn, Wis., which recently commemorated its 90th anniversary. On two occasions the church has experienced the loss of its meeting-house by fire, but work has continued.

■ First Baptist Church of Parker, S. Dak., on its 70th anniversary.

■ First Baptist Church of Page, N. Dak., that celebrated its 60th anniversary some time ago.

■ Dr. B. P. Richardson as he enters his twenty-first year of service as minister of the Queen Anne Baptist Church in Seattle. Since his arrival twenty years ago, the membership of the church has increased steadily. The congregation now meets to worship in a new building considered to be one of the most beautiful church edifices in the city.

■

A letter from Rev. R. C. Standerwick, of the Baptist Union of Western Canada, Edmonton, Alberta, says:

"Due to the construction of the Alaska Highway, some thousands of American civil and military forces are located in and around Edmonton, the southern terminus of the new highway. Among them, no doubt, are many American Baptists. This Association is eager to do all that is in its power to be of service to such visitors in our midst. To that end we have wondered if some form of notice could be placed in any suitable periodicals issued through your Society, to the effect that we would welcome information as to American men and families coming into the Edmonton district. Correspondence could be addressed to the writer at 11633—90th Street, Edmonton Alberta, and we will do our utmost to contact such people we might thus hear of."

■

DEAR MR. KEATING:

This is to acknowledge the material which came to my office from you. You have made a very splendid contribution to the reading table in our chapels and I assure you that everything will be enjoyed by the men who are truly seeking that which is good.

Not being a Baptist myself and never having seen your BAPTIST LEADER, I want to congratulate you on your fine publication. It will be a pleasure to receive it regularly.

RUSSELL L. SHAY,
*Major, CC, Post Chaplain*

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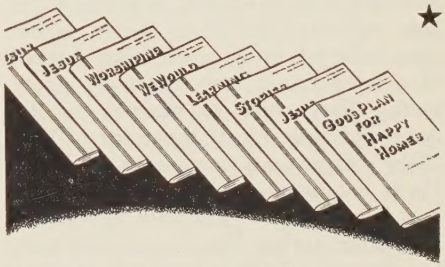


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"Jesus, the Great Leader," by Mae Shane and Irene Jones.

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# The Triumph of Jesus

## *An Easter Message Setting Forth the Eternal Significance of Our Lord's Resurrection*

By THOMAS SHERRARD ROY[1]

THE disciples of Jesus did not expect him to rise from the dead. He was buried on the eve of the sabbath. His followers meticulously observed the laws regulating the sabbath. Then, on the morning of the first day of the week, they came with the spices and ointments that had been prepared, to perform the last, sad rites for their leader, whom they believed to be dead. But instead of a dead Christ they found an empty tomb. They came to minister to the dead, but they heard the voice of life: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must . . . rise again." The words call attention to the inevitability of the resurrection. Christ being what he was, it was as natural for him to rise from the dead as it is for a tree to bring forth fruit.

The triumph of Jesus on the resurrection morning is a symbol of the immortality of influence. This at least all must be willing to concede. His enemies tried to kill both Jesus and his cause, but succeeded only in giving one more demonstration of the fact that the surest way to continue a man's influence is to make a martyr of him. In John Masefield's play, *The Trial of Jesus*, the wife of Pilate said to the officer who superintended the crucifixion, "What do you think of his claim?" His reply was, "If a man believe anything up to the point of dying on the cross for it, he will find others to believe it." "Do you think he is dead?" she asked. "No, lady, I don't." When she asked, "Where is he, then?" the officer replied, "Let loose upon the world, lady, where neither Roman nor Jew can stop his truth."

We must also concede that the triumph of Jesus in the resurrection is a symbol of the persistence of truth. Of all the follies persisted in by men, the most egregious is the thought that by killing a man you can defeat the truth he represents. Ideas are not subject to physical laws. This is a good thing to remember in a day when swashbuckling dictators are playing fast and loose with solemn covenants, and riding roughshod over the rights of the weak, in their determination to build their kind of world. Their deeds proclaim that they think that only might is right, and that the final arbiters in every struggle are armies and navies, guns and bombs, liquid flame and poison gas. The final word is not with physical force, but with the words of Jesus.

Jesus' triumph in his resurrection proclaims to the world that nothing which has a right to live will be allowed to die. That which has a right to live because of its response to a fundamental need on the part of humanity cannot die. It can be crucified over and over again, but it will rise again. William Cullen Bryant expressed this thought in words we shall never forget:

Truth crushed to earth will rise again:
Th' eternal years of God are hers.

This is our hope, born of the resurrection of Jesus. It is a truth that needs, not defense, but proclamation.

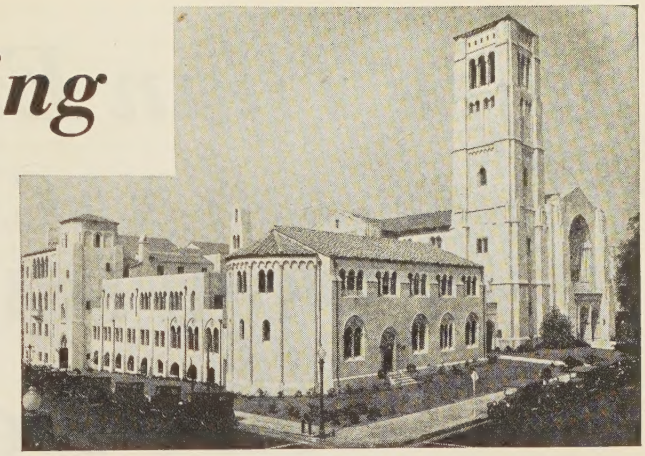
The triumph of Jesus in his resurrection is a demonstration of the fact that there is that in our humanity which cannot die. One writer has said that man is the only animal that contemplates death, and also the only animal that shows any sign of doubt of its finality. Man has supported this instinctive feeling of immortality in various ways. Tolstoi used to say that an ultimate annihilation sends its shadow backwards and cancels the worth of every present achievement. Professor Hocking of Harvard in his book, *Thoughts on Life and Death*, reminds us that those who declare that this world is the only world really say to us: "Don't waste time thinking about death; live well the time that you have and forget about the end." Then, those who say that "confess that to remember that there is an absolute end does something to cut the nerve of the present effort." So Dr. Hocking asks, very pertinently, "But what sort of realism is this, and what sort of universe, when it becomes duty not to dwell on the facts?" Which means, of course, that to deny immortality is to charge that the universe is irrational.

But it is in the experience of Jesus, who brought life and immortality to light, that we find our chief support for this instinctive feeling that we are immortal. For it is in the revelation of the fact that God could not permit the destruction of such a spirit as that of Jesus that we are led to say:

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him; thou art just.

[1] Pastor, First Baptist Church, Worcester, Mass.

# What Is Happening in EVANGELISM?



By JOHN CALVIN SLEMP

DESIRING AN ANSWER TO THIS QUESTION, THE EDITORS OF BAPTIST LEADER DECIDED TO FIND OUT. HERE ARE ANSWERS FROM FIVE OF OUR NORTHERN BAPTIST CHURCHES

BELIEVING that the best way to find out anything is to ask someone who knows, BAPTIST LEADER went direct to several of our churches with the question: *What is happening in evangelism in your church?* Answers to this question, the editors believed, would be of great value to hundreds of churches from Maine to California, especially as they make plans for the most effective evangelistic use of the pre-Easter season.

Replies given below are based on information furnished by the churches that replied to our letter of inquiry. In no instance has there been any effort to "play up" one evangelistic method or one church more than another method or another church. The information is presented to our readers substantially as it came to us.

### Mass Evangelism at the First Church, Flint, Michigan

The First Church, Flint, Mich., of which Dr. Orval C. Hendrickson is minister, recently completed an experiment in mass evangelism—an experiment which convinced both pastor and people that there is no substitute for the cumulative effect of one man preaching in one place over an extended period of time; and no substitute for a public decision for Christ, a public commitment to the Christian way of life, and a public renewal of loyalty to Christ and the church. Too, pastor and people believe that this public confession of faith is both psychologically sound and religiously valid.

Noteworthily, this experiment in mass evangelism took place in a church which for more than a quarter-century has been known as a liberal church. The present minister, a frank, outspoken, and enthusiastic liberal, takes into the pulpit the best modern biblical scholarship. He believes that an evangelical liberalism offers the only adequate faith for modern man, and that it should be preached without apology and as an evangel. Under his preaching, and in a church where nothing of its kind had been done for years, people began to urge him to give an invitation for public Christian decision.

One Sunday morning, to the complete surprise of the congregation, an invitation was given. No one was "set" to respond. Result? The church was electrified when twenty persons made a public decision for the Christian life and church membership. Feeling that the members of the church wanted "to do something" themselves, the pastor asked all who desired publicly to reaffirm their Christian faith to leave their pews and stand at the altar of the church for the closing prayer. About three hundred persons responded to this invitation.

Out of this Sunday morning experience came a decision to hold a two weeks' Preaching Mission. The advertising, which cost just under one thousand dollars, emphasized the fact that the message of the minister would be an outspoken liberalism, directed to the religious problems of thoughtful people, and relating religion to the social problems of the day. Immediately the city sat up and took notice. Here was something different!

And so the Preaching Mission got under way. Now, Flint is a defense city, and people are working day and night, but attendance was excellent from the start. And the preaching "took hold." The local paper published daily excerpts from the sermons. Religion became a topic of conversation. Telephone calls and letters poured into the church office, commending the minister for his honesty and courage, and requesting conferences with him. Suddenly the church seemed to have come alive. It was a new and modern Pentecost. "What can we do?" was the question on everybody's lips. There were responses to every invitation for a public confession of faith in Christ. Young people began to consider dedicating their lives to Christian service. A spirit of genuine Christian democracy was evident at all the services, colored people being received and seated like anyone else. Here was Christianity in action.

Is mass evangelism a thing of the past? Ask the people of Flint! The First Church has decided to make it a vital part of its annual program.

### Pre-Easter Evangelistic Crusade at the First Church, San Francisco

Swinging out now to the West Coast, we find the First Church, San Francisco, of which Dr. Lewis J. Julianel is pastor, getting ready for its Pre-Easter Evangelistic Crusade. Here is the way this church conceives of its task.

1. *The Plan.*—The theme: "Victory for

*(Please turn to page 15)*

# *More Than Ever...*
# VACATION CHURCH SCHOOLS *Are Needed*

By BLANCHE HOKE

VACATION church schools are always important and always needed. Yet this summer the need for them will be more urgent than ever. There are a number of reasons for this; let us here think of three.

War times bring difficulties to children and young people as well as for adults. Boys and girls are torn by conflicting emotions of their own and of persons about them. New problems and new situations confront them. In these times especially do they need the help of the church if they are to attain and keep Christian attitudes and ways of living. The vacation church school is a place where such help can be given them as they work and play together, living with one another and with their leaders for several hours a day, five days a week.

An increasing number of children are on the streets all day long, with both parents working, or with father away and mother working. Boys and girls are always active, and long unsupervised hours often lead to undesirable activities. The church needs to be concerned about this situation. The vacation church school is one way in which the church can provide desirable activities for such children.

More than ever before, the church needs to prove itself a vital force in the life of the community. People are seeking for leadership, and if the church does not provide it, some other agency or persons will do so. The vacation church school is one way in which the church can prove its vitality and its adequacy for a time of strain and emergency as it provides leadership for children and young people and helps them in turn to grow as Christian members of the community.

## Find Your Church School Leaders

This year vacation church schools will need even better leaders than ever; on the other hand, adults are busier than they have been for many years. Leaders for the vacation church school should be selected especially early.

A first basis for selection is the personality of the prospective leader. He (or she) should be a Christian—the kind of Christian who is liked by boys and girls, who, by contagion of personality, makes them desire to be Christians, too. He should be interested in children and youth, should like them warmly and genuinely. He should know how to be a teacher and a guide for growing boys and girls, or be willing to take some special training this spring to help him improve his abilities. He should be someone to whom the Christian way of life is so important that he will give time daily to prepare for his teaching, realizing that through that teaching he is helping others to know Christ better.

The number of leaders or teachers to be selected will vary, depending largely upon the size of the vacation church school group. At the least, there will be a superintendent or principal for the school as a whole and a leader for each departmental group. Department leaders should have assistants or special teachers if possible, unless the group will be extremely small. Leader and assistants together can decide what responsibilities each will carry, but all workers in the school should be familiar with the general plans.

If possible, provide a pianist for each group. Such a pianist can add much to the influence of the school, not only by her accompaniment of songs but also by supplying piano music for the many purposes that will be suggested in any good vacation church school course. However, it is quite possible to have a vacation church school without a pianist. With younger boys and girls there can be singing without any piano accompaniment; with junior high school groups it is often possible to find a pupil who can play hymns, especially if that person is given the songs in advance. Often leaders can borrow a phonograph and so provide suitable instrumental music for moments of quiet worship or for other purposes.

A secretary should be chosen. There

REV. GORDON CARLSON, FORMERLY A CABINETMAKER, INSTRUCTS A V. C. S. CLASS

EVERY TYPE OF MANUAL WORK REQUIRES CAREFUL PLANNING AND ADEQUATE SUPERVISION

AN INCREASING NUMBER OF CHILDREN ARE ON THE STREETS ALL DAY LONG, WITH BOTH PARENTS WORKING, OR WITH FATHER AWAY AND MOTHER WORKING

may be one for the school as a whole, or one for each department. This will depend upon the plan for records which is decided upon by each school. The secretary should realize that her work can make an important contribution to the school, not only in keeping needed statistics but also in such ways as making available to teachers any needed information about the pupils or helping them to know as soon as possible which pupils in their group are not connected regularly with any church.

## Choose Your Course

Once leaders are chosen, a next step is to choose the course. The leaders should have an active part in making this choice.

The new Judson Keystone vacation church school texts offer excellent courses. Each of them provides for a two-week school. (For suggestions about using these and other texts for a longer period, write to the Baptist headquarters in your state or city for a free copy of the booklet, "Materials for Administering the Vacation Church School.")

The new course for beginners (4 and 5 years old) is *God's Plan for Happy Homes,* by Elizabeth Bright McKinney. Home is the center of the universe for children of this age; there they spend most of their time and have most of their experiences. Therefore the course is planned to help them to recognize that homes are a part of God's plan for us, to understand what makes a happy home, to recognize how different people have a part in such a home, and to desire to do their share at home.

For primary children (6, 7 and 8 years old) the stories about Jesus hold interest and appeal, and so the new course for them is *Stories of Jesus,* by Bertha C. Anderson. This course centers around Bible stories of Jesus that show the wide variety of his interest in people and his loving concern for their needs. It helps the children to find ways in which boys and girls can become more like Jesus and can show a spirit of love in all their contacts with people.

Junior boys and girls (9, 10 and 11 years old) are ready for a more organized and chronological knowledge of the story of Jesus. The new course for this age group is *We Would See Jesus,* by Kate Payne Owens. It is planned to help boys and girls to organize the facts that they already know concerning the life and the teachings of Jesus and to secure additional knowledge of his life as a whole. Thus it tries to help them to understand more fully what Jesus has meant to people, how he has affected their lives and how he helps us in our everyday life, as well as to lay foundations that will guide them toward the experience of accepting Jesus as Lord and Saviour either now or later.

Junior high school boys and girls (12, 13 and 14 years old) desire and need standards for Christian living. The new text for use with them is *"Jesus Taught Them, Saying . . .",* by Ruth Schroeder. As the title suggests, it helps boys and girls to study some of the great teachings of Jesus so that they will come to understand and appreciate these teachings as principles for Christian living. The course is planned to guide the boys and the girls toward personal allegiance to Christ and a willingness to accept and practice the principles of Jesus as their own standards for daily living.

## Meet Early

It is important that an early meeting of all the vacation church school leaders be held. There should be at least a brief meeting of all the workers from all the departments. In that meeting, plans that affect all groups may be discussed, and every worker may be helped to know what the school as a whole is trying to do.

Then there should be some longer meetings of the workers by departments where plans can be made for the work of each department. Everyone—leader, teacher, pianist, secretary—should know the purpose of the course and the suggested development by which that purpose may be attained. Each worker should know what his special part is to be in the sessions, as well as the whole plan for the session. Then he can give any additional help that may be needed if other leaders are not at hand when some children need special guidance, or if another teacher must be absent because of illness.

## Prepare Your Room or Space

Remember that the most important factor in a vacation church school is the people with whom the boys and the girls live during the hours of that school. Remember also that the surroundings are important. The room or space in which the pupils meet should help them to think, to work, to worship. The chosen course will give suggestions about the room or space and these should be studied and acted upon in advance.

SINCE THIS CLASS HAD NO ROOM IN THE CHURCH, THEY SET UP AN OUTDOOR SHOP

AMONG THE FIRST LESSONS TAUGHT TO CHILDREN ARE GOD'S LOVE AND CARE FOR US

Cleanliness and orderliness are important; they show at a glance whether or not the church is considered as important and as worthy of care as are home and school. If cleanliness and orderliness need to be achieved, often boys and girls who are planning to attend the school will help with the work. They may make useful suggestions about ways of arranging the room or space for thinking and work and worship.

## Collect Your Materials

Materials may be divided into two categories: basic supplies and materials that will enrich the course without being absolutely essential. Both kinds are important, though a first emphasis will be placed upon the basic supplies. The course in use will suggest both.

Some materials must be bought in advance. In so far as it is possible, these should be materials that can be used in a variety of ways. Try not to get the kind of materials that will predetermine your plans to such an extent that the children will have no choice of activities. Remember that often the children can help to bring supplies from home. It is their school, too, and they should have some responsibility for it. For example, crayons or paints may be brought from home to be used at the school; cardboard cartons can be supplied. Few adults realize how much children can help, without placing any undesirable strain on the home.

## Remember Your Purpose

Keep in mind constantly the purpose of the school: to help boys and girls to grow as followers of Christ. Keep in mind also the aim of the specific course being taught in the department. This latter is not totally different from the purpose of the school as a whole; rather, it contributes to that general aim. The purpose determines the materials needed and the activities carried on; everything that is done in the vacation church school should be able to meet the test of contributing to the attainment of the objective. Leaders should remember that they, too, should be growing during the school. The purpose of the course will suggest ways in which each leader needs to grow in his way, as does each pupil.

FIRST BAPTIST CHURCH OF DECKERVILLE SERVES A BEET-FARM AREA

# *The Good* Works *and* Sings *at*

PEACE and quiet reigned in the sanctuary of First Baptist Church, Deckerville, Mich. The members were at worship—and they were really worshiping. Their hearts were especially warm because of the good deed they had done recently—*they* had provided a place of worship for their Mexican Christian friends. Yes, they were really worshiping at Deckerville when something happened. Let us assume, for instance, that the choir was in the middle of a beautiful response to the pastoral prayer. They had practiced for a long time on it, and it was giving just the right touch to the service. But suddenly, as if from the very next room, came voices—not unharmonious, but certainly not quiet—singing a Spanish gospel song. That was something the Deckerville folks had not counted on—having their spirit of worship shattered at every service. And when *both* groups were singing at the same time! The effect was too, too confusing. That is why the Mexican beet workers now have their own house of meeting. And everyone is happy—and singing!

It all started on a summer afternoon in 1937 when Mr. and Mrs. Ralph Norton, of the Deckerville church, were returning home—by auto—from a huckleberry swamp. They passed, and then stopped and waited for, the Sanchez family who—father and mother, four children and a nephew — were walking the seven long, hot miles to town from their camp on a beet farm. The Nortons had room enough in their car only for Mrs. Sanchez and her three daughters. The men continued walking. But that welcome lift was the beginning of a permanent and mutually beneficial friendship. From the conversation that afternoon one may date the cordial relationship that exists today between the Mexican families in the Deckerville beet-farm area and the members of the First Baptist Church in town.

MR. AND MRS. RALPH NORTON AND THEIR DAUGHTER, DELORIS

On the Sunday following this casual meeting, Mr. Norton used his car to bring the Sanchez family to church. There the Mexican strangers were given a hearty welcome. A rare opportunity to extend the influence of the church was seen and eagerly embraced by pastor and people. Mexican operatives began regularly to attend the Sunday school and worship services.

In time, however, the need was felt for a service conducted entirely in Spanish. At first, the sanctuary "annex" was used. But soon the competition was too much for either group to worship satisfactorily. So, greatly to the delight of the Mexicans, with the aid of the Michigan Baptist State Convention an unused store building was secured for their services. The pastor of the Deckerville church suggested to the pastor of the Mexican Baptist Church of Saginaw that this might be a missionary opportunity for the Saginaw group, and he responded—immediately. Capable laymen came to help conduct services, and the pastor himself, Rev. Ramon A. Tolosa, preached at Deckerville whenever he could.

This could have been a case of "out of sight, out of mind" for the members of First Church. But it wasn't! The Mexicans were still part of their constituency; in fact, a number of them had already joined the church. This fact made the migrants' needs even more apparent to the people in town. They looked around for someone who could give full-time service to the Mexicans and found a solution to their problem in the person of a Cuban girl who was studying at the Baptist Missionary Training School in Chicago. Miss Edith Jones (who is now back in Cuba as a missionary under the Woman's American Baptist Home Mission Society) was well equipped for her labors in the Deckerville beet-farm area. She taught the Mexican class in the Sunday school, led in singing at the services and did personal work among the migrants. She secured from the County Health Unit

SANTOS HERNANDEZ AND HIS THREE SISTERS WHO WORK BESIDE HIM IN THE BEET FIELDS

MISS EDITH JONES, MISSIONARY IN CUBA

# -neighbor Policy

# DECKERVILLE

By COE HAYNE

EAST MARION CHURCH IMPROVED ITS BUILDING, INCREASED ITS MISSIONARY GIVING

the promise of a clinic for Mexican mothers and children. She called in their homes during the day and distributed clothing, tracts and gospels. She even started a class in Spanish for those of the town people who were interested! This special ministry was very successful.

Gradually the news of this project spread around town, and many Deckerville people, not members of the Baptist church, became interested. Not only money, but clothing and other necessities, especially for the clinic, have been contributed by "outsiders."

There are, of course, needs that have not yet been met. One is for a nursery school for the younger children of mothers who work during the day with their husbands and sons in the beet fields. This and other features of migrant work have been conducted successfully by the Home Missions Council of North America elsewhere in Michigan. Perhaps in time they will be introduced in this section. But Deckerville Baptists will be remembered as having started voluntarily, and at their own expense, a program of high order for their Mexican friends.

REV. RICHARD NYBURG AND THESE TEACHERS HELD A VACATION CHURCH SCHOOL AT EAST MARION WITH AN AVERAGE ATTENDANCE OF 104 HAPPY, SINGING BOYS AND GIRLS

Striking evidence of the esteem in which the Deckerville church holds its Mexican constituency was seen recently when Regino Hernandez was elected a deacon. Deacon and Mrs. Hernandez and five of their children are part of the group who have accepted Jesus as their Saviour and been baptized since the Mexican Mission began. One son, Angel, is now in the Spanish-American Seminary in Los Angeles in training for the gospel ministry. Another son, Santos, a beet worker, often conducts the services at the mission. Christianity is a living religion for their group, and they appreciate the fact that First Church took an interest in them.

It was eleven years ago that the Rev. Richard Nyburg accepted the call to Deckerville. When he arrived, he found a church with a membership of fifty-one, and a Sunday school of sixty, worshiping in a one-room building. The building did look like a church, but it was poorly equipped for a well-rounded worship and educational program. For some time preaching services had been conducted by "supplies." The missionary giving for the year before had been $160—not *too* bad for a "depression" year. But there was plenty of room for improvement!

Mr. and Mrs. Nyburg brought a spiritual asset that is priceless—a love for the community to which God had called them. That is why the church reached *out*: out to a membership of two hundred in 1942 from fifty-one in 1931; out to a Sunday school of 122; out to a vacation church school of 132; out to an operating budget of $2,600; out to missionary giving of $455; out to the Mexican beet workers; out to a country church which had been closed for years; out, *out*, OUT.

The East Marion church, Mr. Nyburg discovered, was really a part of his parish. And so, he went out to look it over. One look was enough—even too much. A *glance* was enough to sink a man's courage. The church building was boarded up! But the new pastor and his wife turned from the boards and found a *few* people living in the neighborhood who claimed to be Christians. Mr. Nyburg challenged them to recondition their meetinghouse, and they did! Now there is a membership of ninety in this church; over a hundred in Sunday school. They gave more than three hundred dollars last year to missions, and they spent almost fourteen hundred dollars to conduct their church. Last summer a vacation church school was held by this church of the open country that began with eighty-six enrolled and jumped to an average attendance of 104. They are happy—and they are singing!

Indeed, everyone connected with the Nyburgs sings. Shortly after they arrived Deckerville found its voice. These ministers of Christ, pastor and wife, have an undying conviction that song comes from the heart rather than from vocal organs. Have you ever tried to sing from the heart? You really have to mean what you are singing before you can do it! None of that toneless vocalism that passes for congregational singing in some churches. You know what you are singing and you come right out with it.

That kind of singing does something else besides sound good—it leads to *service!* In fact, in the minds of Mr. and Mrs. Nyburg, service *is* the song of the heart. That is the principle that they applied to every group they met—young and old, in town and in the country. And that is the reason why, everywhere they go, they have congregations of singing—and serving—people.

Even Mexican music makes its contribution. At a hot tamale supper given to the church members by their Mexican friends, a program of music and talks was presented. Mexican culture is being more and more appreciated in this community.

To get down to concrete facts, East Marion has $1,500 in pledges to meet

*(Please turn to page 18)*

COMMUNION SERVICE FOR OFFICERS AND MEN ON ONE OF THE BATTLE-FRONTS

Photo by Signal Corps, U. S. A.

# *Glimpses of* A Chaplain's Work

By CHAPLAIN F. H. FAHRINGER

THE keynote of a chaplain's work is Friendliness. A chaplain is simply a "minister in the army." He provides religious worship for men of all faiths, either through his own or the services of others. For personal religious problems, Catholic men consult the Catholic chaplain of their area; Jewish men, the Jewish chaplain; Protestant men, the Protestant chaplain. But for all practical, training, military problems, a chaplain, regardless of his denominational affiliation, ministers to all the enlisted men and officers of his battalion.

Not long ago it was my own privilege as a chaplain to assist a Jewish soldier. He was already at the station to go home to attend his brother's funeral, when the Red Cross received a telegram stating that his brother had died of spinal meningitis, a most contagious disease. There was to be no funeral, and the family itself would be quarantined. Bringing him back from the station a few minutes before his train was to leave, and assisting him in getting in touch with his family by telephone took much time and much persuasive patience, but it saved him from punishment since, under the circumstances, his furlough had been canceled. The Military Police, in readiness to assist at the station, did not need to be called. This Jewish soldier, when he later realized what had been done for him, appreciated it to the extent of writing a letter of gratitude to the chaplain and, at the end of that particular training cycle, was actually put in charge of a contingent of men en route to their new assignment. In helping men over these peculiar crises, the chaplain never has to know their denominational affiliations for he realizes they are "his" men.

Nightly, a line of men, as in a doctor's office, seek the advice of a chaplain, bringing to him problems from their homes or from their training experience. The chaplain always listens sympathetically to the most trivial irritations of the men, knowing that they are not trivial to the men; and he either helps them directly or advises them how to help themselves. Cashing checks, sending money orders, assisting the men in getting financial aid from the Red Cross for emergency furloughs are only part of the chaplain's job. Administering the battalion Recreational Hall as the "living room" of the battalion—providing it with refreshment facilities such as candy and "coke" machines, hometown newspapers, magazines, games such as ping-pong, checkers, chess, also radio with recorder to play the latest and most popular tunes, writing tables with desk sets and stationery, living-room furniture, floor lamps—all these personal services help to make up the daily occupation of the chaplain in his ministry to the needs of the men. He acts sincerely as a real friend to the men of all denominations.

The chaplain's hospital visitation is one of his most interesting privileges. Here he meets his men intimately, listening to their troubles, cheering them along after their operations or during their sick siege; bringing mail, religious literature, even delivering their shaving kits to them from camp if the men have been brought suddenly to the hospital; sometimes offering a brief prayer, reading a short passage of Scripture quietly, or smoothing a pillow. All these little ministries that the chaplain might perform for them, doing just what in many cases their own mothers would do. are so many "cups of cold water" given in the name of Christ; and, after a long, difficult day of calling upon his men in the hospital, the chaplain, though tired, for such service takes much out of him. senses a deep abiding happiness in his heart because he knows that he has actually helped his men.

In the chapel on Sundays, however, the chaplain finds his great opportunity to proclaim the vital truths of religion, patriotism and the highest philosophy of life. Here through worship programs and spiritual sermons he endeavors to inspire his men to do their best in the great cause of creating a new and better world, by getting the most out of their training. The first occasion when the chaplain meets the men is the day after they arrive in camp and before their military training begins. As they assemble a company at a time in the chapel, he welcomes them to the greatest challenge of their lives and their most thrilling adventure—an adventure which has already been experienced by their predecessors who are now spread throughout the world giving a good

account of themselves as soldiers of the Army of the United States.

He tells them also that, as they will be subjected to the most difficult and severe training of their lives physically, mentally and spiritually, they must learn to draw upon all the resources of physical, mental and spiritual power. Physical weaknesses showing up will be taken care of by the medical branch of the service, minor and major operations given if necessary, so that, when they leave camp at the close of their training, they will be better men physically than ever before, with a sparkle in their eye and a spring in their step, ready to take their place as soldiers anywhere.

They are further informed that there is also a spiritual preparation that is most essential. They are told that no man can be a true soldier on his own strength; he must learn how to worship, to pray, to meditate; and that is why there are chapels in camp. They are then shown how quickly the chapel may be turned into a Catholic cathedral, a Jewish synagogue or a Protestant church. simply by pushing the altar back into the wall, or pulling it out, or by drawing a cord which removes the red plush dossal curtain above the altar, revealing the Ark of the Law. They see how the electric organ helps create a worshipful atmosphere.

What an inspiring sight it is on Sunday morning to see the men coming voluntarily to the chapel services—to the Catholic masses, the general Protestant services, and later the Jewish services which, by the way, are now being conducted on Sunday evenings. In my own experiment which worked very effectively last cycle, the general Protestant service was sponsored by a different company each Sunday, the sponsoring company providing four ushers and flowers for the altar. Meeting voluntarily in front of their company headquarters and marching of their own free will behind their guidon or company flag, they formed a most thrilling sight. Entering the chapel, they sat in the place of honor reserved for them in the left front section of the chapel, their guidon standing in a conspicuous place. After the first Sunday of the training cycle many men of the sponsoring company returned the following Sundays when other companies were sponsoring the service. Thus the attendance accumulated as the cycle progressed.

SUNDAY MORNING SERVICE FOR PROTESTANTS IN ONE OF THE CAMPS

Some interesting sidelights of the services were, for instance, sixty men volunteering for the choir and singing such anthems as Gounod's "Send Out Thy Light," "Finlandia" and "God of Our Fathers." One of the climactic experiences of worship was the singing by an excellent soloist of Malotte's "Lord's Prayer." On several occasions the sponsoring company presented the chaplain with a substantial sum of money, not for his personal use, but for the purchase of articles for the battalion recreation hall. Some of this money has been invested in a recording device for the radio, transparent magazine covers, and special music for the chapel choir.

One Sunday will always stand out in my memory. One of the companies was invited to a picnic that day at one of the near-by lakes. At first I was disappointed because I knew it would lower our attendance record, but I was prepared to explain their absence. Can you imagine my surprise, however, when, upon calling the roll by companies that Sunday, a large number of men as members from the company scheduled for the picnic raised their hands. Later I was to learn that one of the lieutenants of that company said to the entire company before they started out on their picnic, "Men, we've been having some inspiring services in the chapel. We cannot let the chaplain down. All who will go to church on the way to the picnic, follow me!" He confided that he was afraid to look back, but FIFTY men followed him into the chapel that day! You should have heard them sing and participate in the responsive readings, showing the heights which worship may attain when men really love to worship. Letters from these men, now in different parts of the country and the world, tell us how they enjoyed their chapel services while here and how they are now equipped not only physically and mentally, but spiritually for whatever comes in the future.

When I was a boy back in Pennsylvania, I saw my grandfather, a stonemason, building the piers of the railroad bridge spanning the Susquehanna River at Sunbury, Pa. There he was, down below the surface of the river, working in his high hip-boots, protected by a cofferdam, while laying the foundation for those immense piers. In like manner we soldiers *and* civilians are building our lives into a "cofferdam" around this nation, within which is being constructed a great Christian civilization, not only for ourselves. but for the world.

U. S. Army Signal Corps

AN EVENING OF FUN AT THE FIRST BAPTIST CHURCH IN WADESBORO, NORTH CAROLINA

# United They Stand

By R. H. GEIL

WHEN Private Johnny Jones and Lieutenant Mary Smith went marching off to war we couldn't help wondering what provisions would be made to insure their interest in church work and church doings. But we needn't have worried at all because the Service Men's Christian League has been formed already and the Service Women's Christian League will be organized soon. They are stepping in with a program that makes possible the continuation of the young people's groups in all branches of the service.

In the armed services it is impossible for the chaplain to keep functioning Baptist Young People's Unions, Christian Endeavor Societies, Methodist Fellowships, Sunday school classes and other local church organizations. There are too many men and too many groups for any one man to organize and keep running like those at home. However, Protestantism in America has united and is pooling enough resources and leadership to make possible an effective young people's program. This will give all the churches a chance to project their programs for the duration of the war and it makes possible a return to their respective church programs for the young people after the war.

It is no easy task the Service Men's Christian League has laid out for itself. A glance at its objectives would more than assure you that Private Johnny Jones is being given every opportunity to further his spiritual development. These are the objectives as listed in the handbook of the organization:

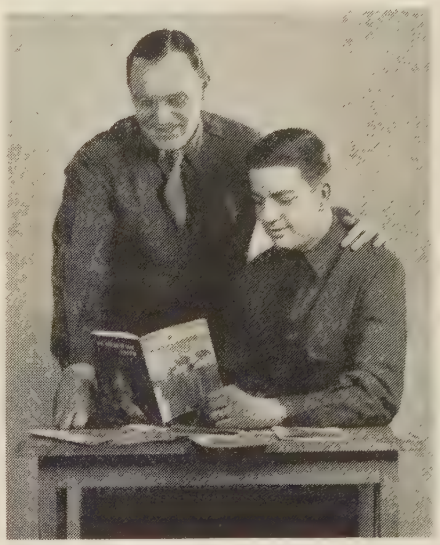
1. To offer the chaplains of the armed forces a program for men on active duty, which may be used at their discretion.

2. To provide a means of Christian fellowship, devotion, evangelism, and education for the purpose of fortifying the service men's Christian life.

3. To assist the man in service in maintaining his church affiliation and to prepare him for Christian citizenship in his community, nation and world when he returns to civilian life.

4. To provide for the chaplains and the men in the armed services such help (devotional, evangelistic, educational, and organizational) as may be required to enable the Service Men's Christian League to fulfill its ministry for Christ.

In order to achieve these objectives the organization is putting out program resources to aid the chaplain. Outstanding among these is the monthly publication, *The Link*, which is sent free of charge



CHAPLAIN HOLMES OF THE ANTIAIRCRAFT REGIMENT INTRODUCES "THE LINK"

to every chaplain and every member of the league. Its title and symbol represent the purpose of the periodical—it is the LINK between the home church and the man in the service; the LINK between the chaplain and the service man; and the LINK between the men themselves in Christian fellowship. It contains news, methods of work, pictures of groups in action, sermonettes, discussion outlines, Bible-study materials, forum pages, recreational helps and other material that may be of use by the members. The magazine in itself shows the spirit of the new comradeship between the men of various denominations.

Once Private Johnny Jones has become a member of a league unit and has his membership card and insignia it makes no difference where he is transferred or how frequently, for he can join another unit where he is stationed even though it may be outside continental United States.

This organization is sponsored by the General Commission of Army and Navy Chaplains, the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the World Christian Endeavor Union. The program is being further developed by representatives of denominations working through these agencies.

The league is under the direction of a national council composed of five members from each of the four major sponsoring groups and five advisory members from the chaplains of the army and navy plus five members-at-large representing groups not affiliated with any of the four sponsoring bodies. Bishop Adna Wright Leonard, of Washington, D. C., is the council president; Dr. Daniel A. Poling, of Philadelphia, the vice-president.

The program is now being promoted by a staff personnel lent by co-operating agencies. Ivan M. Gould, director of young people's work of the International Council of Religious Education is the general secretary; Carroll M. Wright, executive secretary of the World Christian Endeavor Union, is the executive secretary; F. L. Gibbs, associate director of the Department of Christian Education of Adults of the Methodist Board of Education is the field secretary; Clarence W. Hall is the editor of *The Link*.

The group was inaugurated last November 11 in Washington, D. C., with representatives of the government and all branches of the army and navy present. Since then much time has been spent in visiting the chaplains' schools, army and navy headquarters, enlisting the co-operation and aid from the chaplains themselves. The men promise 100 per cent co-operation and are enthusiastically taking over the program. It will provide a means of bringing together Protestant men so that through association they may fortify their religious life. One high-ranking chaplain describes it as "the most useful instrument which Protestantism can provide."

However, we who remain at home are not going to be allowed to remain idle, for we, too, have a part to play in the program. We can assist the league by telling the young men and women who are going into the armed forces about the way in which they may participate in a young people's program while in active service. An introduction card to the chaplain, to be signed by the pastor, and leaflets explaining the league may be had upon request from the league headquarters, 1703 Chestnut Street, Philadelphia, Pa. Also, we can write those now in service, requesting them to form a unit with the co-operation of the chaplain in charge. And we can see that those who remain at home continue to keep their church organizations alive, so that when Private Johnny Jones and Lieutenant Mary Smith come marching home there will be groups that will help assimilate them into the church life.

The opportunity to serve the man in the armed forces commands the best thought and effort we can put forth to make the young people's program vital and helpful in the army and navy. As we do our part, we shall be heartened by the splendid spirit of co-operation as expressed by the Service Men's Christian League.

## *What Is Happening in EVANGELISM?*

*(Continued from page 7)*

Christ in '43." The time: March 21-April 25, preceded by four weeks of intensive preparation. Every department of the church's life is included, and every organization is being enlisted for its special contribution to the success of the whole program. Every member of the church and congregation is to be given opportunity to make a definite commitment of loyalty to Christ and the church, expressed in terms of attendance at all the services during the period of the crusade. In the church school an attempt will be made to double the attendance. The Tither's League will seek a membership increase of 25 per cent and the commitment of every member to the winning to Christ of at least one person.

2. *The Preparation.*—Four weeks of careful, systematic, and comprehensive preparation are planned. Dinner meetings for church officials, teachers and officers of the church school, and leaders of the young people's societies and the women's organizations will provide opportunity to present the plan and to outline the objectives and responsibilities of each of these several groups. Goals will be proposed, discussed, and approved. Every available source of publicity will be used—church bulletins, announcements in the several departments of the church school and from the pulpit, cards and letters to members of the church and congregation, posters and charts in the church foyer and assembly rooms. A committee on visitation will call at every home in the interest of the church and the church school.

3. *The Procedure.*—Preaching at both morning and evening services during the crusade will be biblical and evangelistic. At the closing assembly of the church school opportunity will be given for reports, checking of charts, and comments on the progress of the work. The Sunday before Easter will be designated as "Decision Day for the Church School." Another Sunday will be set apart as "Stewardship Sunday." And so on.

Now, our informant made it clear that in no sense does this plan seek to set aside special evangelistic meetings. On the contrary, it is thought that a two weeks' evangelistic campaign would be conducted with great profit. This church believes firmly, however, that there is no short cut to a genuine spiritual revival in the church. Homes must be visited, personal evangelism must be practiced, and every department of the church's life must be strengthened.

### Sunday-by-Sunday Evangelism at the North Shore Church, Chicago

Eastward now to Chicago, we find the North Shore Church, of which Dr. Weldon M. Wilson is pastor, practicing Sunday-by-Sunday evangelism with noteworthy results. There was hardly a Sunday in 1942 when there were not applications for church membership at the close of the worship services. In this manner the church received during the year 267 new members, which number exceeds by 41 the largest number received in any previous year.

How did North Shore do it? Well, there were no tricks, no sleight-of-hand methods, no high-pressure salesmanship. From the pulpit Sunday after Sunday came concise and simple messages on the great themes that pertain to our Christian faith. At the close of every service the pastor gave an invitation for public confession of faith in Christ and for church membership, with the results as noted above. In addition to that, at two well-planned Personal Workers' Dinners, cards containing the names and addresses of prospective members were distributed among about one hundred volunteer workers. Later these workers called on the persons whose names were on their cards, talked with them about the possibilities of the Christian life, invited them to the services of the church, and were instrumental in leading many of them to Christ.

The only other machinery for evangelism at North Shore consists of two decision days in the church school, one at Christmas and one at Easter.

### Kingdom Extension Crusade at the First Church, Springfield, Massachusetts

Back East now to the First Church, Springfield, Mass., of which Dr. Evan J. Shearman is minister, we discover that a Kingdom Extension Crusade was used with great effectiveness for two weeks in January, 1940.

The crusade was a combination of preaching and visitation evangelism, with this objective: To extend the reign of God in the hearts of more people; to add to the church persons who were ready to become active members; to increase attendance at all the services of the church.

The pastor preached on Sundays and on Tuesday and Thursday evenings of the crusade weeks. On Wednesday and Friday evenings "lay messengers" made visits previously arranged and extended invitations to the evangelistic services. This plan, of course, had the approval and support of the church officials and was blocked out and advertised several weeks in advance. All other activities of the church were either rescheduled or canceled in order that this churchwide enterprise might have right of way.

Prominent in the services was the excellent congregational singing. Assisting were a male quartet from a neighboring church, a quartet of Negro Baptist girls, and the church's own adult choir.

The crusade over, the pastor said to the chairman of the church board of directors, "Well, I hope that the expense of the meetings seems reasonable to you." Replied the chairman, who had attended every service, "Forget the expense! This has meant that much to me alone, to say nothing about the church and those who will soon be members with us."

Last fall, in the face of oil and gasoline rationing, several churches in the Springfield area engaged the leadership of Dr. Walter E. Woodbury, of the Home Mission Society's Department of Evangelism, for a week of visitation evangelism. The results were very gratifying. Many young people, and others who had lived in the community for many years, were added to the church.

### Variety of Methods at the Fifth Avenue Church, Huntington, West Virginia

Dropping southward to the Fifth Avenue Church, Huntington, W. Va., of which Dr. Edward B. Willingham is pastor, we find that a variety of evangelistic methods have been used effectively. One year the pastor did the preaching in a series of pre-Easter services. In November of that same year, Fifth Avenue, co-operating in a city-wide evangelistic effort in the Baptist churches, engaged the services of the Taylor brothers, Charlie and Laurie. Our correspondent tells us that their work is still bearing fruit at Fifth Avenue.

Another year the evangelistic emphasis was channeled through two different appeals. In the spring, Mrs. Jessie B. Eubank led in the services of "Life Stewardship Week." Church school teachers and personal workers, under the inspiration of these meetings, helped to bring many additions to the church from the church school and congregation. In the fall, Dr. G. S. Dobbins, of the Southern Theological Seminary, led in a week of services emphasizing methods and principles in Christian education. The result was a new commitment to the worth of evangelism throughout the church school.

*(Please turn to page 18)*

# "Leaders Say:"

## If Your Church Members Have Moved:

### *Follow them up!*

Many rural churches are facing a crisis due to the drain upon their congregations by the armed forces and the emergency production program. This loss of young men and women and whole families is making drastic changes in the program and financial ability of some churches. There are steps, however, that can be taken to meet the situation.

A primary objective is the maintenance of morale. Discouraged people cannot put their best effort into a cause. Even under normal circumstances, about half of our rural youth migrate to urban areas to live and serve—just at the time when their lives become most valuable to the church and community. The war emergency has greatly accentuated this movement and includes whole families.

The rural churches need to see this giving of Christian people to urban life as a great contribution to the church and democracy. Viewed from this angle, their giving is on a par with urban churches that give thousands of dollars each year for our missionary outreach. They would be greatly encouraged if they would follow the movements of those who have left. They would come to realize that their efforts have won and trained loyal and efficient deacons, trustees, church school workers and many other leaders and members of city churches. It would help the members of some rural churches to spot their church on a map of the United States and then locate upon it their contribution of Christian life. This has been and still is one of the greatest gifts by rural parishes to Christ and society.

The rural churches should take very seriously their responsibility of preparing these people, as far as possible, for a successful adaptation to urban life and Christian service. Every person and family leaving the congregation should be considered just as much the responsibility of the local church as if they still lived next door—until they are happily adjusted in a church in their new community.

If rural people themselves cannot come to church, let us take the church to them. Give them *The Secret Place* and other aids. Place the church school quarterlies in the hands of parents so that they can teach their children who cannot attend. And hold cottage meetings. Everything helps.

The rural churches also need to see that the evangelistic fields are white unto the harvest. For instance, in Pennsylvania only about one of every three persons in rural areas is a member of any church. Christian concern, faith and prayer, together with the transforming power of God, are sufficient to replace from the unreached of our fields those who are leaving our churches. When the road ahead seems blocked and uncertain, when shadows grip the heart with fear and we feel helpless and insufficient, the time has come when we *must* reach out anew to God and go forward.

—Harold C. Loughhead,
*Town and Country Field Worker, Pennsylvania*

## If YOU Have Moved:

### *Transfer your church membership!*

The upheaval of population in the United States can be used by us Christians to extend our witness for Christ—if we will. If every Christian who moves away from town will promptly join some church handy to his new location, it will strengthen the faith of the Christians where he now lives, exalt our Lord and Saviour there, give an increase of power to his gospel and to his high moral ideals, and avoid for himself and family the danger of a serious break in Christian growth and deterioration in character because of the spiritual uprooting of the family. Cabbages that are *promptly* transplanted keep right on growing and form solid heads. With their roots left out to the air for a day or two, they may still live, but they make worthless cabbages. So Christians who are transplanted need to strike in their roots promptly in the new place to which they move.

Few realize how largely every church in America is dependent on loyal Christians who grew up and found Christ in other places. In a recent meeting of over two hundred church workers from ten or twelve Baptist Churches in St. Paul, Minn., only eight were still working in the church where they accepted Christ. This is a typical response anywhere in the United States today. Upon moving to the new community, honest, covenant-keeping Christians transfer their membership promptly and assume responsibility for the Christian cause in the church near their new home. This action helps them as well as the church.

The surest way to close every Baptist church and Sunday school in the land would be for all members to retain their membership in "the old home church" and do nothing to provide Christian worship and instruction in the community to which they have moved. How fortunate that in many towns there are enough wide-awake Christians who have brought their membership from elsewhere to provide a fine church and Sunday school for every family moving into town. And yet the churches do not exert one-half the influence for God and right that they might if all who believe in Christ would unite with a church near where they now live.

When one returns to his old home, he is still welcomed by the old friends who delight to recall his having found the Lord there. After all, while transfer of membership opens the door wide into the new fellowship in the strange church, it makes no serious break in the ties that bind us to our former church. We always "belong" to the church where we made our first commitment to Christ, and we who are working members elsewhere are always free to pray for them, to write to them, to visit them or to make them a love-offering whenever we can.

In the light of these facts what does your own good judgment say would be the right thing for you to do about your church membership if you are among the millions who have located, at least for the present, at a distance from "the old home"? If you will give the pastor of the nearest Baptist church the facts concerning your present church affiliations, he will gladly take care of the correspondence necessary. Then the door will be wide open for you to bear your witness for Christ where you now live. Do it now. Don't delay.

—Walter E. Woodbury,
*Secretary of Evangelism, A.B.H.M.S.*

■

People neglect the Bible, try to forget its warnings, and voice doubts as to its authority; yet it is obvious that they fear its judgment and remember its promises. To multitudes who hesitate to confess that deeper conviction, the Bible is a common meeting ground.

## *Suggested Program for April*

## CHURCH SCHOOL WORKERS' CONFERENCE

## THEME:

# *Discipleship and Church Membership*

By FRANK T. LITTORIN

### TO THE LEADER

Last month—evangelism in the church school. This month—"Enlist all you win." Next month—"Evidences of Christian Growth." This is a closely knit series in which each step is an important part of the whole. Even if the pastor has planned training classes for the new church members, the church school still is not relieved of its responsibility to make disciples of its own members. Our work will not supplant but rather supplement the work of the pastor in this respect.

It would be well for the leader of this conference to arm himself with a statistical study of the local situation for the past several years. The following facts would be most helpful as a basis for discussion: (1) The number of baptisms by years; (2) the number of these that were from the Sunday school; (3) a comparison of the total number of baptisms with the growth of church membership and attendance; (4) the number of those baptized from the church school who are still active; (5) the reasons for nonactivity. Special study should be given to the individual cases for the last year. Such a survey should reveal the need for a new approach (if any) and for extra effort with certain groups.

This conference is a definite part of the Baptist Church School Advance program. Item "A" under the topic, "Enlist all you win," says, "Carry through a plan for enlisting each new member for service in the life of the church." Chapter 5 of the Advance *Manual* deals with this subject. The *Manual* should be studied by the leader not only for the value of this chapter but to see the relation of this effort to the whole Advance program. Chapter 5 of *Win All You Teach*, by Walter Bishop, is also good material for this conference.

### WORSHIP

QUIET MUSIC: "Breathe on Me, Breath of God"

CALL TO WORSHIP: Words of this hymn, read while the music is played

SCRIPTURE: Matthew 13: 1-9; 18: 1-6

HYMN: "Lord, Speak to Me"

SEASON OF PRAYER: With a few of the teachers leading

### DISCUSSION

1. *A study of the facts.* The leader should present a summary and an interpretation of the facts that he has gathered. If graphs could be worked out in advance, this visualization would help to make the facts "live." Each teacher may then be asked to tell how many (and which) of her pupils have recently become Christians. A salutary effect will be gained by having each one relate what efforts have been put forth thus far to enlist the pupils in a well-rounded church life. Attention should also be paid to those who were baptized last year. Although the leader will want to avoid making this study too long, some discussion will be inevitable. The leader will want to watch the consideration of individual personalities so as to keep the remarks on a high and objective level.

2. *The significance of the facts.* Each local situation will differ from every other local situation, and the leader will have to study his facts and have pertinent questions ready to ask the group in order to have the discussion continue along constructive lines. However, a few general questions may apply to most churches. For instance, it is said that the church school should "feed" the church. From the figures, is your church school succeeding in this purpose? Or are more candidates for baptism coming from other sources? The answers to these questions also will reflect credit, or discredit, on the church school evangelism program. Are your church school members attending church services? Are your students active in church work? If not, why not?

3. *A plan of procedure.* The next step is to seek a program or a way of proceeding to *make* disciples and active church members of those who, from the church school, have become avowed followers of the Christ. At this point, the pastor could well tell what efforts he is putting forth in this direction.

Since we are discussing church school members, a helpful procedure would be to discover how the lesson materials for the ensuing weeks tie in with the general purpose. The International Sunday school lessons for April, May and June deal with the activities of Peter and John—with interruptions for the Easter and the temperance lessons. These Uniform lessons are not as definitely helpful to our purpose, except in one or two instances, as are the Keystone lessons for that period. The Junior first year lessons 15, 17, 19-21, and 23-26 are particularly applicable. Also, the Junior third year course, unit 3 on "Our Church," and the first and third year Junior High lessons are almost all directly to the point. These, including the Uniform if your school uses them, should be previewed—briefly—at this conference so that all will see the approaches that are available.

There are materials for use with the students themselves that can be very helpful in emphasizing this subject. The leaflet, "Stand Four Paces Forward," can be used to advantage, as also can the "Volunteer Enlistment Blank," both of which are a part of the Baptist Church School Advance packet.

Perhaps you will decide to work through the homes of the students as well as the class. The leaflet, "Their Future Is Now," would be helpful; also the one entitled "Christian Worship in the Home."

You may also want to have at hand several fine tracts. The "Good News" tracts (published by The American Baptist Publication Society) include many that are helpful for our purpose. And perhaps you will decide to make a few books available—for both pupils and teachers. Your pastor will be glad to help in the selection. You will also want to encourage the new members to cultivate the practice of daily devotions. *The Secret Place* helps immensely in the establishment of this habit.

However, do not be satisfied merely to study the materials and consider the needs that the materials are designed to meet. Other plans will vary according to the local situation. But do make definite plans that call for specific effort, and plan to call for reports at subsequent meetings. Earnest work on this project will make the workers' conference for May, the topic for which is to be "Evidences of Christian Growth," most meaningful.

### CLOSING WORSHIP

We suggest a very informal time of quiet meditation and prayer with a very real dedication to the task at hand and a determination to enlist the students in a well-rounded Christian life.

# *If Only I Were Rich*

By HARDING W. GAYLORD

AFTER work one day John Thomas came home to find two letters awaiting him. While he was opening and reading his mail his cousin, Sam Scott, came in and together they looked over the contents of the two envelopes.

In one they found a mimeographed letter and some literature about a camp in the Adirondacks. It contained a picture of a young lad who wanted to go out to the camp; also an application card that he had filled out. Everything was complete except the money to pay for his outing; and this John Thomas was politely requested to supply. If he did not feel that he could send enough for a two-week period, would he not send the cost of Tony's keep at the camp for one week?

The other envelope contained a letter, also mimeographed, which was signed with the name of Helen Keller. In it the famous blind woman pleaded the cause of the Chinese blind. She pictured their lot as sad and tragic, which the war had made increasingly distressing. Eloquently and in moving language she requested the financial help of her reader for these unfortunate people. With the letter was included an illustrated folder concerning them and their need.

After both men had looked at and read all the material John took it, crumpled it and threw it into the wastebasket beside him.

"So that's how you feel about it," said Sam casually. "It does get a little annoying to receive so many form letters from worthy causes. No average worker could possibly respond to them all."

"No," replied John, "I wasn't annoyed with the senders at all. I was merely wishing that I were a millionaire so that I could do something to help those poor blind Chinese and all those unfortunate lads sweltering in the slums. But I can't afford to send enough money to be of any real value to either group."

"Well, if you were to give what little you can afford and I were to do the same, along with a hundred others, we could accomplish together what no one of us could do separately. Let's send our money and hope that many others will do the same."

Century Photos

## *What Is Happening in EVANGELISM?*

*(Concluded from page 14)*

Last Easter, Dr. Gordon Palmer, of Eastern Theological Seminary, brought a series of messages that were fruitful in many new confessions of faith in Christ. Just before Christmas, Dr. William S. Abernethy was guest preacher. In both instances the special services were preceded by personal visitation. Several hundred prospective members were visited. And the work of visitation continues, with the emphasis this spring on the responsibility of church members for Christian witnessing and winning people to Christ.

Three other means of evangelism are prominent at Fifth Avenue. The first is a six weeks' discussion course on the subject, "What We Believe and Why," which the pastor has conducted twice, once for young people and once for adults. The second is the "Decision Day" program given twice a year in the junior, intermediate and senior departments of the church school. The third is the use of the denomination's materials on "Printed Page Evangelism."

This church does not receive members immediately upon their presentation at a worship service. The pastor has a conference with all who come for baptism, and all new members meet with the New Member Fellowship Committee for special instructions and an opportunity to sign the Church Covenant before they are received into the church.

Both pastor and people at Fifth Avenue believe that evangelism should be perennial; that all preaching and teaching should be of such a nature that the need for redemption and new life in Christ will be evident to all who hear the church's message; and that the hope of the world lies in the new life that only Christ can give to men.

## Christian Family Week

The observance of Christian Family Week grows each year in extent and significance for our denomination. This year the suggested dates are May 2–9.

Not only is Family Week being promoted this year by practically all of the major religious bodies co-operating in the International Council of Religious Education and the Federal Council of Churches of Christ in America, but it is being sponsored also by the National Catholic Welfare Conference and the Synagogue Council of America. The Federal Government has also displayed a keen interest in the plans that have been made. The Office of Civilian Defense, the Office of Defense Health and Welfare Services, the United States Office of Education and the Children's Bureau are joining forces with the church agencies in an effort to make the observance this year as effective as possible both locally and nationally.

The churches, therefore, that are planning programs for the building up of Christian family life will have the support of nation-wide news releases and radio programs which are designed to arrest attention and to set the men and women of the community to thinking upon the importance of strengthening the spiritual foundations of the family.

*Christian Family Week,* a free leaflet suggesting plans for the observance of this occasion, may be obtained from The American Baptist Publication Society, Department of Christian Education.

## *The Good-neighbor Policy Works and Sings*

*(Concluded from page 11)*

the cost of improving the building there. And Deckerville has added an "annex"!

They also have a parish paper! When one minister serves several parishes, a paper helps immensely. East Marion *is* east, and the beet fields are west of Deckerville. But to the north lie Brick School and Cedardale School districts, and to the south are Downington and McGregor. These also are part of Mr. Nyburg's parish. He needs *The Baptist Clarion*! And it does a fine job for him. News and appeals, announcements and thanksgivings—all are included. It is almost an "Assistant Pastor."

Deckerville made a wise choice when they called Mr. Nyburg ten years ago. His love for the community, his vision of the outreach of the church, his program of singing and serving have helped them to grow physically, mentally and spiritually. Other village churches may not have a Mr. Nyburg, but they do have similar opportunities to serve. "Who hath ears to hear, let him hear."

# Observe—Practice—Teach!

By PEARL ROSSER

Alan Dell

IF ONLY I could watch someone else for a while," sighed a Primary Department superintendent. "I'd like to have someone come in, watch me at work with the children, and then tell me where I can improve my teaching," came another expression from a teacher of beginners. "Please tell me of a church where there is a good Junior Department so that I can send two of my teachers to observe," read a letter to a State Director of Christian Education.

All of these remarks gave evidence of the need on the part of most church teachers and leaders for the opportunity to observe skilled and experienced teachers in their work with children and then to have the opportunity to practice teaching under competent supervision. There are many ways in which these desirable experiences can be had by all church workers. The work of the church will move forward more rapidly, too, when the workers manifest a sincere desire for self-improvement and when they welcome suggestions from those who have the "super-vision" of the total program of Christian teaching.

## Opportunities to Observe

Every State and City Director of Christian Education in the Northern Baptist Convention is prepared to give the names and addresses of churches doing particularly good work in one or more departments of the church school. It is nearly always possible for a teacher to secure a substitute for her class on a given Sunday morning so that she may visit a good school to observe and get ideas for improving her service to the children back home. Be sure to let the group you intend to visit know in advance when you plan to come. Suggestions on "What to Look for When Visiting a School" may be secured free of charge from The Children's Division of The American Baptist Publication Society.

## Opportunities to Practice

Many churches are finding it advisable to provide a period of apprenticeship for beginning teachers and leaders. During this time they work with some more experienced leader until they are more ready to assume full responsibility for a group of children. Thus young people and adults are urged to serve as assistant teachers or assistant pianists or assistant superintendents. Two purposes are served in this way. Substitutes are available for the regular teacher or leader in the event of a necessary absence. But another purpose and perhaps the more important of the two is the "training on the job" that comes to the new worker.

Another splendid opportunity for practice in church work with children comes through the vacation church school sessions. Many teachers and leaders have had their first teaching experiences in this session of the church school. "Plans for Leadership Training Through the Vacation Church School" may be secured without cost from the Vacation Church School Division of The American Baptist Publication Society.

## Laboratory Schools Offer Opportunity

There have grown up in our country during the past ten years a number of leadership training schools in which persons may learn to guide the religious growth of children through the study of books, observation of others at work with children, and the opportunity of teaching under competent supervision. These schools have been called Laboratory Schools or Observation-Practice Schools. They usually are held for five or ten sessions. There are six types of activity characteristic of these schools: preparation for work with the children; guiding the activities of the children; evaluation of the work with the children; study of the principles and techniques of teaching; fellowship of the workers; and worship experiences.

*Preparation for work with the children.* The teachers and helpers meet at least a half-hour before the children arrive. They make sure that the room is in readiness and that each one knows his or her specific task. Last-minute duties are checked upon while there is still time enough to get them done. The workers have a brief period of prayer to enable them to make the experiences with the children most worth while.

*Guiding the activities of the children.* This period includes the entire time that is spent with the children. During this time those preparing to teach have the opportunity to observe others at work and to practice teaching under the careful supervision of skilled leaders. The length of this period will vary from two hours and a half in the summer session to one hour if the school is held during the winter. Usually opportunity is extended to the practice-teacher for practice in a variety of activities, including storytelling, guiding a discussion, leading children in worship, guiding recreation, manual activities and other techniques.

*Evaluation of the work with the children.* Immediately following the period spent with the children, the teachers and helpers meet for at least forty-five minutes to discuss the day's events, recognize weaknesses and achievements and to

*(Concluded on page 23)*

# "They Went Up to Jerusalem After the Custom of the Feast"

By ELIZABETH S. WHITEHOUSE

NOW his parents went every year to Jerusalem at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast." It was in the month of Nisan, corresponding roughly to our month of April, when Jesus journeyed to the city. Through sunshine and shower the family moved south, for the rains still continued sporadically. The Jordan was flooding its banks; the flax harvest in Jericho was ready for the scythe; the barley stalks on the maritime plain were ripe and heavy-headed.

As the family trudged along the boy Jesus probably heard the old, old tales of the first Passover, when the nation became a free people. Perhaps Joseph told him, too, of the ancient custom of celebrating the feast at home, for the Passover was originally a family feast only. Perhaps he told the Boy of the reformation of Josiah and the law he made that henceforth all sacrifices made to Jehovah were to be offered only in the Temple at Jerusalem. In Jesus' time, the Passover had been for generations one of the three great pilgrim feasts. Even as a boy he knew that it was the most significant feast of them all, commemorating as it did the redemption of Israel.

The feast began on the fourteenth of Nisan and lasted for eight days, but only the first two and last two days were observed with special religious emphasis. On the eve of the fourteenth the Passover lamb must be slain according to ritual and eaten by families behind closed doors. As none of the meat must be left, groups of ten or more must partake of it; hence arose the custom of inviting friends to join the feast.

The four days between the beginning and the end of the feast were semi-holidays. On those days the pious were to be found on the temple terraces before the great porches, listening to the rabbis and learned men who appeared throughout the day to address the throngs and to discuss in their hearing debatable points of the sacred law. At these times anyone was free to ask a question or to make a comment.

How Jesus, the small-town boy from Nazareth, must have watched with amazement as he neared the city! He could see the stream of pilgrims pouring in from every road, entering the city through every wide-open gate. Poor men and rich merchants walked side by side; the scholar and the ignorant Aramaic stranger from Mesopotamia joined together in the same songs as their roads converged. Droves of cattle and sheep on their way to market got in the way. The Roman procurator and his shouting soldiers forced their way through the surging crowds, here to guard against a popular uprising during the days of the feast. For in the heart of every pilgrim lived the secret hope that on this day of redemption the Messiah would come in his might to free Israel.

All during the day before Passover Eve eyes had been turned to the outer porch of the Temple. Here were displayed two disqualified loaves from the thank offering. Everyone was waiting for one of these loaves to be removed; for at that signal all eating of leavened bread ceased. When both loaves were removed it was time for the master of the house to make his night search of the household for any overlooked bits of leaven. With candle held high every nook and corner of the house was searched. The last crumb must be carefully gathered up and held for the ceremonial burning. If so much as a crumb of leavened bread should be found in a vessel during this eight-day feast of unleavened bread, that vessel was utterly condemned forever after. Even a beast might not drink from it.

The morning before Passover Eve the pilgrims saw the impressive arrival of thousands of priests and Levites who had come to assist in the sacrifices. There were twenty-four divisions of Levites on duty throughout the land, but all had to come to Jerusalem on this day for the Temple ritual and for services.

By midday all work had ceased: tailors, shoemakers and merchants, all had served the last pilgrim. Thousands of Jews now began to make their way to the Temple, a sacrificial lamb over each pair of shoulders. Each hoped to be in the first of the three groups for whom the ritual of the slaughter was performed. Each time for three times, when the Temple courts were filled, the gates would be closed. Those waiting outside knew that it was time for the sacrifice when they heard the threefold blast blown on the trumpets of the Levites. Each owner slew his own sacrifice within the court while the priests stood in rows bearing aloft platters of gold and silver. They performed their share in the sacrifice while the Levites on the raised platform sang *Hallel*, psalms of praise for the holidays, to the accompaniment of musical instruments. The elaborate ritual and soul-stirring music made the scene one of dignity and beauty; the Jews in the court were invariably filled with an ecstasy of devotion.

In less than two hours, so ordered was the ritual of sacrifice, the third and last group of pilgrims had come and gone; only the priests were left to clean up. Darkness soon surrounded the city. In courtyards and indoors, the lambs of sacrifice were spitted and roasted. Relatives and friends assembled; every large room was a meeting place of ten or more. The city's poor who could not afford a sacrifice were invited to join some family or group of friends to share in the feast, for it was unthinkable that any Jew might have no share in this feast of his redemption. All who could do so were arrayed in the white garments of festivity.

Outside, the streets were empty and silent; inside, men lounged on sofas, their eyes fixed expectantly on the head of the feast. What he did, they did after him. First they drank wine mixed with

*(Please turn to page 23)*

## WORSHIP

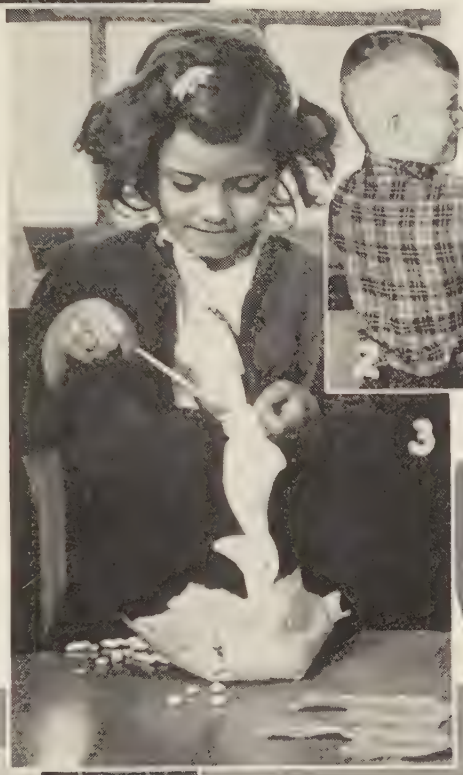
By Addie May Osteyee

The church bell's intonation
Is sweet upon the air,
And there's another bell that makes
Its own oblation rare.

Not in measured cadences
From lofty, steepled tower—
Its habitat a fragile stem,
Itself, a tiny flower.

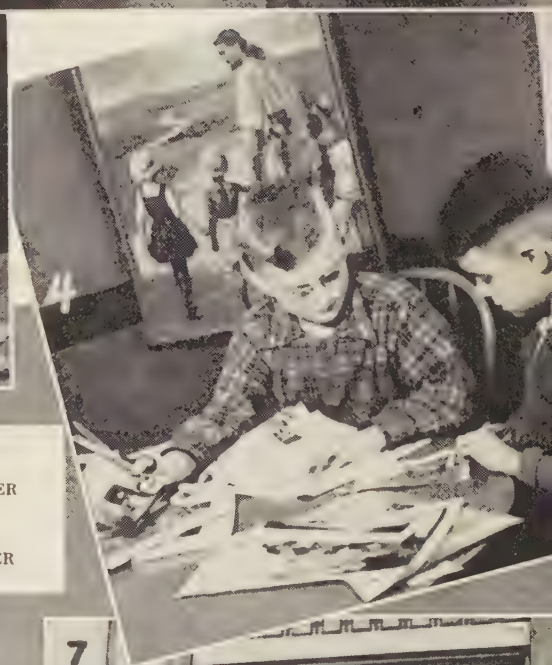
As in lowly reverence
Above the quiet sod,
The lily of the valley
Anoints the feet of God.

# *Gifts for the Children at the* KODIAK MISSION



### THIS IS HOW WE DID IT!

1. THE CLASS HEARS ABOUT THE CHILDREN AT KODIAK.
2. KODIAK ISLAND IS LOCATED ON THE MAP.
3. THE CHILDREN MAKE BEAN BAGS AS GIFTS.
4. PICTURES TO SEND TO KODIAK ARE CHOSEN AND CUT OUT.
5. THE GIFTS ARE WRAPPED AND PACKED.
6. THE CLASS COMPOSES A LETTER TO ACCOMPANY THE GIFTS.
7. A COMMITTEE WITH THE TEACHER MAILS THE PACKAGE TO THE KODIAK MISSION.



*Pictures by*
ALBERT L. LINDER
*Arranged by*
LOUISE S. LINDER

Ellis O. Hinsey

# *WHAT KIND* of *TEACHER* Would I Like Best?

By MRS. W. F. BROWN

I AM your pupil. I have heard you say what kind of class you would like. May I suggest some of the things I would like in my teacher?

First of all, I would like you to know that as I begin life, I have strength, energy, desire, instincts, emotions, and all else necessary to move onward in life, but I need direction. I have no rudder by which to steer my course. I need someone who will show me the way to go.

I would like you to take time early in our relationship to learn something about my home, my parents and the environment in which I live, that you may understand the direction in which my life is being steered by these things. Also, I would like you to visit my public school and become acquainted with my teacher there and the work we are doing. Thus you will be better able to decide whether you are helping others to guide me into a deeply integrated happy Christian way, or whether you are the only one thus working in my behalf.

I would prefer that you be considerably my senior. If you are very young you may be in a period of "storm and stress" yourself, and may be sifting, searching, experimenting, to find your own way, in which case you cannot lead me aright. You can help best to strengthen my faith in God if you yourself have a vital faith in God, Jesus, and the Christian life. I want to know about God, but more than that, to know *him*, and to sense him in every phase of my life. Thus I shall need to see you executing judgment, insight and ability to live the Christian life. Only so will you be able to guide me in it.

You who are my ideal as a teacher will take time from your busy life to learn other things about me. You will learn that I shall be very tired and bored if you always talk down to me as if I were four years old, or up to me as if I were forty. It is possible that I may be in your class for only one year. Definite study on your part about boys and girls my age, through teacher training courses or carefully selected child psychology books, either in your home alone or in classes, will help you to learn what I am like at each stage of my development, and better fit you to meet my needs. I will like you best if you will realize that I need a religion to use now—a religion that will grow with me and which I can cultivate as I develop from day to day. My joys, trials, sorrows, temptations are just as real now as they ever will be.

If I am a beginner, four or five years old, and you are my teacher, you will know that I take it for granted that God *is*; that he is good; that he gives me my parents, home, food, clothes and all my blessings. I want to know that you believe this, too. Then you will teach me songs and poems and will tell me beautiful Bible stories that will help me to know that God is our Friend. After such teaching, surely I shall not be led away from him easily, or forget him in later years.

Perhaps you are my primary teacher and I am six to eight years old. Things are beginning to look different to me; I realize that I am not alone in the world with only God, parents and a few other folks, but I see many people and things. It is a big world. I had not noticed this so clearly before. Other people have their rights and places just as I do, and I must be taught to recognize this. I am bigger now, too. I go to school. I want to ask questions about everything, but my parents and other adults often tell me to keep still. When I am about eight years old, I am so big that my heart must work very hard to keep my body going, and I tire very quickly. Sometimes people call me lazy, when it is only that I am so tired I can hardly move or think. Knowing all this, you will tell me all about God's love and care. You will help me to see that many folks feel just as I do; that my mother gets tired and needs my help, and that when I am kind and helpful to everyone I will be helping God. You will teach me to obey God, and my parents and teachers. If I can learn this now, it will help me all through life. These are my needs now and if they are not met at this stage of my life, it will become increasingly difficult to shape and mold my life as my habits become set.

When I am a junior, nine to eleven years old, you will discover that I have become still another person. I am sturdy and strong now. My heart can do its work without strain and my body is ready for exercise and activity. You will want to play with me and make available to me a great wealth of materials of all sorts. Tell me stories of strong Bible characters; of men and women of the ages, as well as people of my own day, that I may have patterns to follow. Give me art and artists; music and musicians; psalms of old and hymns of today and choice passages and verses of Scripture. I will remember who took time to teach me these things.

Again I have changed, for I am now between the ages of twelve and fourteen years. You who are my teacher may discover that I am not too strong physically. I grow so fast at times that my heart cannot keep up with me. Because there is so much going on within me, my thoughts are sometimes a little confused. You may think I am flighty and disinterested. Many folks will not like me, and sometimes I will not like myself. I will be awkward, clumsy, shy and will have poor judgment. I will be happiest with my "set" or my "gang," and you may find me difficult to reach. But if you show that you are trying to

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### *"They Went up to Jerusalem"*

*(Concluded from page 20)*

water. Then the right hand was washed and lettuce dipped in vinegar was eaten. Next the sacrificial lamb was consumed, the whole of it, together with unleavened bread. Bitter herbs dipped in ground nuts and fruits mixed with wine were eaten next in memory of the bitterness of slavery and the sweetness of freedom.

The second part of the feast was the ceremonial recitation of the story of the festival. After a second cup of wine the youngest son stepped forward and asked, "Why is this night so different from all other nights?" Then the old, old story was retold and the symbols of the feast were explained by the father.

After the feast all sang *Hallel* together. Benedictions were recited by the head of the feast—thanksgiving for their ancient deliverance, expressions of hope for immediate deliverance. The feast lasted until late. Older members lingered, relating and interpreting the Exodus story of deliverance. Younger members who would have liked to celebrate further were restrained; for after eating the Passover, no entertainment other than the greeting of friends was permissible. Still later, natives and pilgrims poured into the streets, pressing toward the Temple. The Levites threw open the gates and all Jews who wished to do so might spend the remainder of the night there praying and singing *Hallel.*

One can follow the events of Jesus' last Passover easily, once the customs of the feast are known. Not with his family, but with ten and more of his friends he ate the Passover behind closed doors in an upper room. The cup of wine, the sop of bitter herbs, the singing of a hymn, all were part of the feast. For his followers then and since, the cup and the broken bread were and are symbols of greater redemption; for Christ himself was our sacrifice.

### *Observe — Practice — Teach!*

*(Concluded from page 19)*

make plans for the next session. This is one of the most important elements of the school.

*Study of the principles and techniques of work with the children.* A fifty-minute period is set aside to discuss the principles of teaching, child study, materials for church work with the children, and the best methods of working with them. In this class there should be an opportunity to arrive at clear-cut and worth-while objectives in the Christian teaching program with children.

*Fellowship of the workers.* Upon several occasions during the school there should be opportunity for the various teachers and leaders in all of the departments to come to know each other and to enjoy fellowship one with another. Happy relationships between the workers in a school are reflected in the mood and participation of the children.

*Worship experiences of the workers.* Some time should be arranged, either prior to the study hour or at the close of the day, when all of the workers unite in a planned experience of worship. The spirit of God must permeate the school.

#### Some Testimonies

"Now I really begin to understand what the books are talking about," said one teacher at the close of such a school. "It had always puzzled me how to use in the church school the same methods that we used in the public schools. Now I understand the religious objectives toward which we work and the relationship to them of such techniques as telling a story, guiding play experiences and even guiding worship experiences." This came from a public school teacher whose fine abilities were otherwise not being used by the church. One department superintendent was puzzled about how to encourage children to offer their prayers in the group. After working in this type of school she was able to help the children to understand more clearly how to pray and for what to pray.

#### Would You Like to Attend?

Most of the laboratory schools are conducted in the summertime. Many are under the auspices of interdenominational organizations and all teachers are invited to attend. Others are conducted by various denominations. We have secured permission to invite Baptist workers to attend these schools. Enrollment is limited. Definite plans are being made for the following schools in 1943. All schools are subject to changes in plans depending upon the national emergency.

## Schedule of Laboratory Schools

*Planned for the summer of 1943*

| LOCATION | DATES | SUPERVISOR | AUSPICES OF |
|---|---|---|---|
| West Virginia, Huntington | June 6 to 12 | Ralph E. Valentine, 5097 Pearidge Rd., Huntington, W. Va. | Disciples of Christ |
| Missouri | June 14 to 26 | Hazel A. Lewis, 2700 Pine St., St. Louis, Mo. | Saint Louis Laboratory School |
| Maine | June—one week | Maine Council of Churches, 178 Middle St., Portland, Maine | Eastern Maine Summer School of Religious Education |
| Minnesota | July 12 to 23 | Rev. W. J. Bell, 1040 Plymouth Bldg., Minneapolis, Minn. | Faribault Laboratory School |
| Nebraska | July 6 to 10 | Nebraska Council of Churches, Y.M.C.A. Bldg., Lincoln, Neb. | Nebraska Council Laboratory School |
| Washington, Ellensburg | July 3 to 9 | Bertha E. Pease College Puget Sound, Tacoma, Wash. | Washington Council of Churches |
| California, San Anselmo | August 2 to 3 | Rev. Abbott Book, 83 McAllister St., San Francisco | San Anselmo Laboratory School |
| Vermont, Green Mountain College, Poultney | June 18 to July 1 | Miss Myra T. Borden, 189 So. Winooski, Burlington | Vermont Church Council Summer Project |
| Massachusetts, Northfield | July 21 to 30 | Rev. D. W. Stafford, 14 Beacon St., Boston | Northfield Laboratory School |

(Schools scheduled too late for this issue will be listed next month.)

H. Armstrong Roberts

# JIMMY Finds the Church

By O. G. HERBRECHT

MISS WATTS leaned across the desk at Dorrance Bane's downtown office. Miss Watts was Jimmy's Sunday school teacher and Dorrance was the executive-minded superintendent of the Sunday school where Jimmy went—Jimmy of the flaming hair, the mischievous blue eyes, the generous freckle crop; Jimmy of the boundless spirit that sent him tearing about his work and play through the week and brought him scrubbed and shining into the church house Sunday morning at a breathlessly last moment, to come skidding to a full stop at the class pew.

"It did my heart good," beamed Miss Watts at Dorrance Bane. "I was right behind Jimmy on the street but he didn't see me when the elderly man laid sudden hold on him and said:

" 'Hey, young man, can you by chance tell me the way to Elder Memorial Church?'

"And you should have seen Jimmy back off, look the stranger over and then say politely, 'Certainly, I'm just going there myself.'

" 'Well, well,' replied the man, looking at Jimmy as if he had suddenly come upon a rare species of insect, 'I am glad to find at least one young man who knows the way to church. . . .'

"It really wasn't polite, Mr. Bane, what Jimmy said then," went on Miss Watts, "but the man had no one to blame but himself. Why *will* old folks so often assume that boys know nothing about church and care less!" Miss Watts snorted soundly, then smiled.

"Well," she continued, "Jimmy looked up at the man as innocently as an angel —you know Jimmy's way—and said, 'Look, Mister, I'm no young man. I'm just a kid. I know the way to that church because it's *my* church. I go there every Sunday. I just joined a couple of weeks ago—at Easter time. Sure I know. Let's go!' "

Miss Watts chuckled. "The man went along and didn't have much to say. Jimmy, as you might expect, did all the talking. But enough of that. You asked me to come here."

Dorrance Bane ran a capable hand through iron-gray hair. "The subject is still Jimmy," he said. "I'm glad you told me about Jimmy showing the stranger the way to 'his' church. I like that. To be frank, when Jimmy joined church on Easter, I was a bit disturbed. I feared it might be just another of his publicity stunts. You see, he is so, well, harum-scarum. . . ."

"Just like you were, Dorrance Bane, when you were eleven years old."

The man laughed. "All right, Miss Watts, I'm hit! But I do want our boys and girls to understand what they are doing when they join the church and assume the obligations of Christian living."

"I think," replied Miss Watts without hesitation, "that Jimmy understands as much about it as we can expect of an eleven-year-old. Children have a way of understanding quite a bit more than we give them credit for."

"It's a good thought, Miss Watts, and it will comfort me. Jimmy did not seem much impressed by the occasion, at the time. He's just at the joining age, you know."

"But he didn't get a button for this one!"

No, Jimmy didn't get a button or any other decoration when he came on Easter morning and confessed Christ and united with the church, thus making it *his* church. Full of mischief though he was, there was in him an ingrained fineness which Miss Watts understood better since the day she had visited Jimmy's home "across the tracks." That day she learned why Jimmy's father and mother had permitted him to work at Hobbs' Drugstore after school and on Saturdays. They had given her an invitation to spend Christmas with them inasmuch as she would not be going to her distant home. That Christmas morning taught her where Jimmy had gained his respect for the church—mischief though he was. Her eyes were starry now as she told it to Dorrance Bane.

"They invited me to come for breakfast. I saw the mantel in the living room piled high with gifts. Above the mantel was a little red cross lighted like a Christmas tree. When we went into the living room after breakfast, Jimmy's father opened the Bible and read the Christmas story from Luke. Then he offered a simple prayer that ended with the Lord's prayer in which we all joined. You might expect a junior boy to be restless and impatient. Jimmy wasn't. This was not a special 'stunt' for my benefit. This was something that had happened before—many times. He knew what was coming." Miss Watts paused and then she went on. "Jimmy's father went to the mantel, picked up a little package and handed it to Jimmy's mother. The next one was for Jimmy and his father said, 'Would you like to open it right now, Jimmy, or would you like to help me?' Jimmy's eyes lighted like Christmas candles! As his father handed the packages to him, Jimmy delivered them to us. Uniting with the church isn't a joke to a boy who comes from a home like that!"

Dorrance Bane knew she was right. So do we. The first and greatest impetus that moves the child to Jesus and his church comes from the sincerely Christian home. "Church" seldom means much to children when it means nothing to parents. Jimmy was a real boy, but Jimmy's father and mother were real parents, and into their son they had sowed the sure plantings that would help Jimmy to become a real man.

Miss Watts, of course, knew well, as do all of us, that home background is not the only guiding factor. Jimmy had to be taught, little by little and over a long period of time, what the church means in a boy's life. At first she had been troubled by the many faults and inconsistencies she herself saw in church folk and she knew Jimmy's sharp eyes were seeing them, too. He bluntly told her so. Then she had remembered Jimmy's hobby—making model airplanes. One day he showed her one that wasn't right, and he explained carefully why it was wrong. Miss Watts had said quietly, "Well, Jimmy, that shows what airplanes are like—undependable. They crack up,

*(Please turn to page 26)*

# Developing SELF-RELIANCE

By Bess V. Nester

LET *me* do it! Let *me* do it!" This is the cry of the toddler forever trying to assert himself in both the home and the church nursery. And the adult's answer to the cry determines, to a great extent, the later success or failure of the little learner.

Tommy sat on the floor of the Nursery Class room laboriously tugging at his leggings when a teacher picked him up and started to help him with a task that seemed too large for him, but he stiffened and tried to fight off her hands until she put him down. He immediately began his task over again and stated with an angelic smile, "Tommy take them off himself." And he did! But he threw them out of his way as he arose and started toward the toy shelves. The teacher called him back and said, "Tommy, you are such a big boy, I am sure you can hang your wraps on the rack, too." With further encouragement and some help, this was finally accomplished and Tommy, age two, strutted off in triumph.

Betty Sue came in and stood patiently waiting while her mother removed and hung up her wraps for her. She remained in the same place until a teacher led her by the hand to the doll corner. She picked up a doll and a blanket but put them in the teacher's lap. The teacher handed them back and said, "Let me see how nicely you can wrap the dolly, Betty Sue." This brought tears, so the teacher added cheerfully, "Come, I will hold the doll while you put the blanket around her." With some help this was done satisfactorily and the little girl was rewarded with a smile and words of praise. Ten minutes later she came to the same teacher, held out the doll with its hood on backwards and proudly exclaimed, "See, Betty Sue put it on by herself." Thus the little girl who had always had everything done for her began her training in self-reliance.

It is important that the child learn to be independent but not that he become domineering. The person who has been taught from the early years of childhood to help himself, stands a much better chance of making a happy adjustment to his fellows than he who has always been waited upon and has had no practice in being independent.

Personalities differ in even very small children and while one may be inclined to be shy and retiring, another may be too assertive. The first needs to be encouraged to want to help himself, while the other must be taught to respect the wishes of those about him. Parents and teachers need to begin early to guide these personalities and to watch for the time when they begin to discover their own individualities and to express themselves. As young as two years of age the little child finds great pleasure and joy in doing things for himself, though he may need some encouragement. But after an act is accomplished he is delighted and likely to boast, "I did it all by myself!"

Adults sometimes make the mistake either of expecting too much and urging the child to do more than he is able, thus causing him to lack confidence in himself, or of being too impatient to let the little learner try his own power. In the home the child will learn to feed himself, to wash his hands, to dress and to undress, with the help and approval of his parents. But if he tugs at a shoelace when Mother is in a hurry and she impatiently cries, "Here, let me do it," she not only frustrates his attempts at self-help, but also overlooks the fact that this is a first step toward the goal of independence.

It takes self-control in an adult to watch baby's clumsy attempts to do things for himself and not to offer expert adult assistance. It takes patience to wait for Johnny to lace his own shoes, to button his coat, to put on his mittens. But the thoughtful parent gives him plenty of time to do these things and makes it as easy as possible for the child to wait upon himself. Hooks are placed low enough for his reach so that he may learn to hang up his own clothes; a box or stool is in the bathroom to stand upon when washing hands or teeth; shelves are low for the easy storage of toys; and clothes are fastened down the front with large enough fasteners for him to manipulate.

Also in the Nursery Class room, everything is planned to aid the child in developing self-reliance and independence. When the child is first brought to the church nursery it is probably the first time he has been left in a new environment without either parent. This is a big step toward the goal of self-reliance. Parents need to become less necessary to their children and the Nursery Class offers a splendid opportunity for the child to associate with those of his own age and to learn how to get along with them away from the home environment. Here he is taught self-control and self-discipline by learning to comply with the simple rules made for the good of the group. He is given every opportunity to do for himself all that is within his power. The teacher does not interfere with his efforts except to help with something started that he cannot do alone.

Fern France

Dolls have removable clothes that are made simply so that the child can dress and undress them alone. Housekeeping toys are miniature reproductions of the familiar ones used by Mother in the home. Blocks are large and of various sizes and shapes to stimulate creativity. Plants are placed where they may be cared for by the children and a little watering pot for their own use is among the supplies. A low toilet seat or nursery chair is of easy access, behind a screen or in a near-by room.

As the children enter they are encouraged to remove and to hang up their wraps, unassisted except when necessary. They choose their toys and activities and all through the session they are led to develop their desire to "do it myself." At each request to have something done for him, the child is challenged to do it himself and he is always delighted at the successful completion of an undertaking. Through the medium of play, he learns to express himself, to manage his own affairs, to use his imagination, to experiment with his own capacities. The skillful teacher will guide his activities into desired channels and participate in his play if it can be done on the child's level. The children will look to her for approval in all that they do and she is ever ready with encouraging commendation as she listens to, "See what I made," "Look, look, what I can do," "See, I got it all by myself." Timid children become less timid and gain self-confidence; the too-aggressive ones learn to be more thoughtful of the rights of others as they learn the fine art of self-government.

In the Nursery Class, at going home time, all toys, crayolas and picture-books are carefully put away by the children themselves. The children are encouraged to find their own wraps where they hung them upon arrival and to put them on. They receive no help except where the task is too difficult for small hands to accomplish. When the parents come for them, they are all ready and an exultant exclamation may be heard from some child: "Look, Mother, I buttoned my coat all by myself!"

## *Jimmy Finds the Church*

*(Concluded from page 24)*

they catch on fire; it's better to stay on the ground."

She was not surprised at Jimmy's heated response. "Miss Watts," he had replied, "you can't judge airplanes by this wrong one. You have to judge them by the right ones—like this one here," and he had shown her another model faultlessly made.

Then Miss Watts smiled and said, "Maybe, Jimmy, that's the way with church folks, too. What do you think?" From that moment on Jimmy had looked at the church with new eyes. When the time came for him to consider church membership for himself, he could not escape his own reasoning. Jesus was the best model for Christian people. To join church meant to try to be like him, the Great Model.

Perhaps in our efforts to persuade boys and girls "to become Christians and join the church" we forget the best possible persuasion is that which these boys and girls hear within their own hearts and which makes their choice and their decision their very own.

Miss Watts had seized every opportunity during the year to inject into Jimmy's mind the part the church has played in making the world the good place Jimmy found it. He became aware that somehow the church had been one of the main influences in establishing public schools, hospitals and children's homes; that the church had helped to give to all people the freedom of worship and many of the good laws that rule Jimmy's country. Miss Watts had been careful to make him see what his own community would be like if everything that was in it because of the church were suddenly taken away.

"Say!" had been Jimmy's wonder-filled comment, "I never knew we got all that from the church! Why, it's the biggest thing in the whole world, isn't it?" And Miss Watts had solemnly agreed with him.

Knowing Jimmy's restless spirit, Miss Watts had been careful to keep Jimmy busy in the church. She had made him chairman of a committee when the Junior Department went out to solicit funds for an orphans' home. Jimmy ruled with an iron hand but the results were beyond all hopes, and henceforth orphans were on Jimmy's preferred list. Acting on a hint, he had made himself guardian of all waste papers in the church. Woe be to the janitor if Jimmy caught him putting "valuable" papers into the furnace! Miss Watts also had arranged with the church treasurer to let Jimmy see the big book in which all the contributions — his included — were written. When he saw the long page headed by his own name, his respect for church finances grew. The pastor, too, had been enlisted in this church education of Jimmy and the visits to the parsonage had initiated Jimmy to the meaning of "church work, and the value of his part in it."

Dorrance Bane listened with patience and interest to all that Miss Watts recounted about Jimmy, who was her greatest problem and her special pride and joy.

"Of course, he doesn't know what it's all about," she said at the end. "No junior boy or girl grasps the fullness of the Christian life at its start. Why, even a lot of old folks don't! But Jimmy has made his start. He has much to learn yet about himself, about other people and about God, and I'm glad of it. I don't want juniors to have old heads on young bodies. The church is asking Jimmy to go only as far as he can see, which isn't nearly as far as *we* can see. Every time Jimmy takes a step forward he sees a little more of the way—just enough to continue his journey without being afraid."

Dorrance Bane leaned back in his chair, tipped his hands together lightly, looked across the desk at Jimmy's Sunday school teacher and said, "I really think now, Miss Watts, that Jimmy does know where the church is."

"Yes," beamed Miss Watts as she tucked her purse under her arm, "I'm sure he does!"

Three Lions

# SPRING
## Has Returned

By Frances McKinnon Morton

Spring has returned
  And God seems very close and near,
Creating all things fresh and new,
Beauty and warmth for our delight
  And promise of a fruitful year.

Now let us all
  Be worthy of the Spring's bright grace,
Our faith renewed, our lives enriched,
Our hearts rekindled with desire
  That each of us in our own place

Add something good
  To God's great harvest of the years,
So living that our lives may be
Eternal triumph over death
  And conquest of all doubts and fears.

# EASTER
## *in the Beginner Department*

By ESTHER FREIVOGEL

CHILDREN learn much through the utilization and interpretation of special days of the Christian year. While Christmas is closer to the child mind and spirit, Easter, if treated in conjunction with the season of the year in which it comes, can be so interpreted that it will have definite Christian values for our four- and five-year-old boys and girls.

### What Can Beginners Learn at Easter?

To adult Christians Easter brings to mind sin, suffering, sacrifice, forgiveness, redemption and immortality. How much of this is within the realm of child experience? How much can the young child comprehend? Very little, from an adult point of view. However, there are few children of four or five who are not acquainted with wrongdoing, with suffering that comes as a result of that wrongdoing, and with the joy that follows forgiveness. These experiences do not come just at Easter; they must be interpreted all through the year as the children have them. Because beginners are limited in their experience, they are not mentally or emotionally ready to appreciate Jesus' voluntary sacrifice of himself for the sins of all people. Many children to whom this thought is given too early in life do not experience the joy of love at Easter time, but instead they develop a sense of horror which they never quite outgrow.

What, then, can we hope to achieve at Easter? If children live in a section of the country in which nature awakens at the Easter season, they can be helped through firsthand experiences with this awakening life to sense something of God's plan for the ongoing of life. Children will hear older boys and girls and adults speak of Jesus at this time of the year. Through a recall of his loving-kindness to people they can be helped to a fuller appreciation of him. Some will hear of his death and speak of it in the department. If this is received without a display of emotion and if the emphasis is placed upon Jesus' continuing life with God, the loving Father, no problems should result, but a small beginning made in the development of a Christian attitude toward life after death. The above experiences should be guided in such a way that beginners will associate joy with Easter; joy in the awakening grass, flowers, trees and returning birds and joy in the realization that Jesus is living. This joy will be increased and deepened to the extent that it is shared with others.

### Learning Through Nature

We make a mistake when we say to children, "This little flower looked dead, but it wasn't. It woke up and is living again. So it is with people." When children begin to do more reasoning, they may be troubled about such a statement and say, "But that flower over there did not wake up." As spring comes and life awakens in nature we do experience an awakening of new life within ourselves and sense God's plan for the perpetuation of all life. However, for assurance of the continuance of human life after death we turn to Jesus who said, "I go to prepare a place for you," and again, "In my Father's house are many mansions."

What experiences with nature will give to children a sense of ongoing life? What can be done with a group of beginners on Sunday morning? This will vary with the local situation. Children of a rural church, in a section of the country where nature is awakening at the time of Easter, may be taken to a near-by meadow or garden to discover what is happening. Before going out their leaders will help to prepare them for their excursion of discovery through conversation, p i c t u r e s and perhaps stories. Unless children are given a purpose to keep in mind as they make their excursion, it may result only in wild running about. City churches with spacious yards, a near-by park, or garden of a friendly neighbor can help their children to a similar experience. On such an excursion there should be quiet times when the children listen intently for the chirping of spring birds. Songs, expressing the joy of awakening life in springtime, will give the experience more meaning and importance in the minds of the beginners.

Any church with adequate yard space should be able to turn over a plot of ground to the beginners for cultivation. The experience of planting, watering and watching their seeds spring into life will bring about spiritual growth in children which cannot be achieved otherwise. Setting aside a low table or shelf and a bulletin board for spring discoveries will help to keep the children on the alert during the week. Often the discovery itself cannot be brought to the beginner room, but a picture of it can be drawn and tacked up on the department bulletin board.

In the northern sections of our country, where signs of spring usually follow Easter, the above activities must be postponed. The truth of ongoing life is as important later as at Easter. Some measure of the truth can be realized at Easter through the planting of indoor gardens. Seeds that germinate quickly should be selected. Even a sweet potato placed in a tall glass vase of water will have value because children almost can "see it grow." However, teachers in northern sections may prefer to hold the message of nature for a later time and at Easter center the children's entire attention on Jesus.

### Learning About Jesus

In the weeks preceding Palm Sunday the children may be helped to recall, through the use of lesson pictures, stories of Jesus doing good. They also may be introduced to other stories of his loving care for people. They then will be able to understand the joyous welcome given him by the adults and children on that first Palm Sunday long ago. To appreciate the joy of Easter they must know that Jesus died, that his friends were sad and missed him, but that they were made glad on the first Easter Sunday when God helped them to know that Jesus was alive and would live with them forever. "That is why people are so happy on Easter," may be said. "That is why we make our church beautiful with flowers." All details of the death of Jesus should be omitted. If a child says, "Some men nailed Jesus to a cross" (many children hear this at home), answer him quietly, "Yes, they did that because they did not know and love Jesus as we do or as his friends did who worked with him."

### Bringing Easter Joy to Others

An experience that is shared is doubly enjoyed. As their Easter gift to someone else, the children may share part of their experience of awakening life in nature or of better acquaintance with their Friend, Jesus. An elderly, shut-in friend would enjoy an Easter flower. A sick child might like to watch the continuing growth of the sweet potato. Boys and girls in a mission school or children's home would appreciate receiving small decorated boxes filled with flower seeds to plant in their own gardens. Picture cards telling about Jesus and made from extra copies of leaflets would be enjoyed by all. The children's own interpretations of the pictures may be written by the teacher on the backs of the cards. The gifts that are planned and shared should grow out of the particular Easter learning experience that the children are having.

## *Primary Worship for April*

# God's Great Promises

By MARY C. ODELL

AS I begin to prepare this material, the January snow is coming down outside my window in great flakes. It has been snowing for three days and the ground is thickly covered. But as I look away from the window and turn my thoughts to primary boys and girls all over the country worshiping God in the springtime, I am filled with wonder at the hope which springtime holds.

The world is cold and unfriendly now. But I know that in a few months' time spring will come. The knowledge of God's unfailing fulfillment of springtime sustains me.

We want to help our children to gain this same firm conviction that God's promises never fail. The seasons return in order, year after year. The seemingly dead plants to which we said good-by in the autumn always awaken in the spring. Sunlight and darkness never fail to give us our times of work and rest. "How marvelous are thy works, O God."

### 1. Spring Is Here Again!

Look in your files or in magazines for springtime pictures. These may be nature pictures or pictures of children playing outdoor games. Mount these and place them on the browsing table where the boys and girls may look at them as they arrive. Notice which pictures are most popular and ask the children why they like them. Let them decide how many and which ones they would like to put up in their room. Give them clips or thumbtacks and let the children put the pictures up themselves. Give them time to look at and enjoy these before calling them back to their seats with quiet music.

CONVERSATION: Talk about the different seasons. "What season has just passed? Which one are we enjoying now? What follows and how is it different? Which comes after summer? Do we ever find them mixed up? What would happen if winter came after spring? How can we be sure that we can always depend on them?"

BIBLE VERSE: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). Tell the children that this is one of the great promises which God has made to us. God's promises never fail. We can always depend upon these things to come about.

SONG: "God Who Made the Earth"[1]

PRAYER: Give thanks to God for the promise of the seasons, and especially for spring, which we are enjoying now.

OFFERING

STORY: "The Little Breeze Goes on an Errand"

Mother South Wind called the very littlest breeze to her.

"Little Breeze," said Mother South Wind, "I am going to send you on an errand. I want you to tell the people on earth that it is springtime."

The little breeze was delighted with this errand, but she wondered what to say to the people. She wondered if they would believe her. The little breeze thought a while. All at once she had such a happy thought that she blew around for joy.

"Mother South Wind," asked the little breeze, "may I ask someone to help me?"

Mother South Wind smiled at the little breeze. "You may have all the help you need," she said, "but the people on earth must know that it is springtime."

Early the next morning Mother South Wind told the little breeze that it was time to start on her errand. The little breeze blew a kiss to Mother South Wind and started away. In just a little while she met a robin.

"Come play with me," said the robin. The little breeze played with the robin in the treetops for a while, but she did not forget her errand. When she said good-by to the robin she whispered something in his ear. After the little breeze had gone on her way the robin sang and sang and sang. He sang so sweetly and so cheerily that all the other birds began to sing, too. The people on the earth stopped their work and listened and wondered.

The little breeze stopped next at a bed of tulips and whispered something to them. The tulips poked their heads up through the ground and looked around. The little breeze whispered to the tops of the trees and tiny leaves began to grow. The little breeze waved her hand and whispered something up to the sky and the sun shone brighter and the sky looked bluer than before. The people on earth stopped their work and looked and wondered.

Day after day the little breeze blew around the earth, whispering to the grass, the violets, the butterflies and the little streams. Day after day the people on earth stopped their work and looked and wondered and listened. At last the day came when the people on the earth looked at the sky and the flowers. They listened to the birds and the singing streams. They knew what had happened.

Ellis O. Hinsey

PLANTING SEEDS AND CARING FOR THEM AS THEY GROW HELP THE CHILDREN TO APPRECIATE THE WONDER OF SPRING

"It is spring," they cried. "The springtime is here!"

The little breeze heard them and knew that her errand was finished. She was very happy as she blew back to Mother South Wind.

"You have done well, Little Breeze," Mother South Wind said. "The people on earth know that it is spring. Tell me how you did it. How did you get the birds and the streams to sing so happily? How did you make the tulips so red and the grass so green and the sky so blue?"

The little breeze smiled as she said. "I just went up close to them and whispered, 'I love you.'"

—MARION STANLEY

### 2. Why and How We Grow

Today we want the children to appreciate the fact that God has promised us certain necessary things so that we may grow. This promise never fails though we need to learn better ways of sharing some of these good gifts with others. There will always be sunshine and rain, heat and cold, darkness and light, food and clothing and loving care. Have ready pictures of a baby, a child and an adult. Also have pictures of a bulb and a flower, or better still, a real bulb and flower that the children may see and feel them. As the boys and girls gather, talk to them about growing.

CONVERSATION: "Mary, can you wear the same clothes you wore when you were three years old? Why not? Did you ever stop to think how wonderful is our growing? God has planned for us

to have certain things that we need to help us to grow. I am going to write a list of these on the blackboard and then we will talk about them." List sunshine, rain, heat, cold, darkness, light, food, clothing, loving care. Talk about them and ask why each is important.

PICTURES: Show a picture of a baby. "Here is a tiny baby. We all love little babies. But we would not want to see them stay babies, would we? So God has provided for their growing. Before we know it we have a boy or girl like this" (show picture) "and because you keep on growing, soon you will look like this." Show picture.

"Suppose God decided someday to take away all the warmth in the world, or all the rain. What would happen to all growing things, including us? But God does not do this. He has given us a wonderful promise that we will be given all things necessary for our growth. We may depend upon his promises. He has never failed and he never will."

PRAYER SONG: With bowed heads sing "Father, We Thank Thee for the Night."[1, 2]

OFFERING

STORY: "Grandma Brown's Surprise," in *The Story Shop,* Odell.

### 3. Rules and Order

You will want to discover what plans the children are making in their class period for Easter. Are they planning an Easter gift or offering of some kind? If so, you will want to hear about the plans and mention them in the prayer.

Today we are suggesting that the children consider God's promise of rules and order for the world. First of all, God made an orderly world. Each thing has its time and its place. Then followed rules which God gave. We have his promise that as long as things are orderly and these rules are obeyed, then we will be safe and happy.

SONG: "This Is My Father's World"[1]

STORY: "Bobby Changes His Mind"

Did you ever hear about the little boy who grew tired of rules and order and wished there were no such things? When Bobby went to sleep one night he dreamed his wish came true. Such queer things happened! First of all, the stars went shooting all about the sky, sending sparks at a terrible rate and Bobby had to dodge first one way and then the other. Rule one was broken. The stars were not in their regular places.

The next thing Bobby knew, he was shooting off into space himself, and even though he tried to hold on to the trees as he went by, it was no use. They, too, were floating about in space. Rule two was broken. Things did not stick to the earth.

Bobby soon found himself in a queer sort of schoolroom where all the grown-ups were sitting at tables. They looked up as he came and said, "Good morning, teacher," and expected him to teach them. Poor Bobby was quite confused as he tried to think what rule had been broken now.

And so it went for quite a time. All sorts of things happened to Bobby until he decided to find his friend, the policeman, to get some order. But when he spoke of it everyone looked puzzled. They never had heard of a policeman. Where there are no laws or order there no policemen are needed.

At last morning came and Bobby awakened. There was the sun shining right in his window on all the toys he had not wanted to put away yesterday. Quietly he crept out of bed. He put everything in its place. "From now on," he said, "I'm for law and order everywhere."

SCRIPTURE: Read Ecclesiastes 3: 1-8

PRAYER: Thank God for his promise of an orderly world.

OFFERING

SONG: "God Who Made the Earth"[1]

DISCUSSION: God has promised that if we try to obey his laws, we will be truly happy. Talk about these laws. Decide which ones boys and girls need most.

### 4. Back Again!

Make a special effort to have a bowl of forsythia, jonquils, pussywillows, or some other reminder that growing things are with us again. As the children arrive, tell them that you found these this week and that they reminded you that growing things were back again. Allow the children to select a bowl and arrange the flowers. As they work you may ask them what reminders of spring they have seen during the week. You may want to list these on the blackboard.

MUSIC: Call the children to their seats with the lovely arrangement of Mendelssohn as given in Folio 6, page 3, of *Song Friends.* Sing softly the words that begin, "I'm very glad the spring has come."

SONG: Let the children sing this with you. It is a song very easily learned.

CONVERSATION: "Do you remember that a few months ago we noticed all growing things were going to sleep? People dug up the bulbs from their gardens, or replanted them. The trees lost their leaves and the flowers disappeared. Even the grass turned brown. For it was autumn. Then came winter while all these things rested. And now what is happening?" Let the children tell you. "How did we know when we saw the growing things go, that they would come again?" Remind them of the verse they used several weeks ago, Genesis 8: 22, and of God's promise of returning seasons. "God has also promised that these growing things shall not die. After they have rest they will come back again."

SCRIPTURE: Read and learn together Song of Solomon 2: 11-12.

PRAYER: Thanking God for the return of springtime and growing things.

OFFERING

STORY: "The Boy Who Discovered Spring," by Alden

[1] *Primary Music and Worship*
[2] *Song Friends*

## What Kind of Teacher Would I Like Best?

*(Concluded from page 22)*

understand me, and know why I have drawn into myself for a time, you will gain admittance and will be able to help me and my group. An understanding teacher who is our friend will be able to guide us, to lead us and to help us to adjust ourselves, and to come through this period with a growing appreciation for the things you hold dear. There never will be a time in my life when I will respond more readily to your presentation of Jesus Christ. I need him greatly at this time, so I hope that you will present Jesus to me in such a way that I will want to follow him.

I will not describe myself further. If you will study, prepare and grow as I have urged you to do you will discover many more things about me and my progression through the various stages of growth. Much now depends upon the kind and strength of the rudder you have given me. I will explore every avenue, gain all the knowledge I can and have many interests and activities. The concepts which you give me will influence my thinking throughout life. I may have many passing doubts, but if you have helped to build a sure foundation for my life, you need not fear that I shall come through. Do not become discouraged. Rather, remain true to me, love me, pray for me, set me the right example, and I will not fail you. As the years pass, my faith will be strengthened and my way of life will be sure. I will have learned to turn to God for help in making decisions.

I realize, dear teacher, that I am asking a lot, but I promise you that for His dear sake you will find it worth while. You will lead me and many others to Him and we in turn will carry the torch, building up the kingdom of God in this needy world. Looking back over the years, perhaps even after you have passed on, I shall thank God for you and I shall say: "That was the kind of teacher anyone would like best."

Ellis O. Hinsey

## *Junior Worship Suggestions*

# With Happy Voices Singing

By DORIS CLORE DEMAREE

FOR many boys and girls Easter means only new clothes, the Easter rabbit and Easter eggs. Like Christmas, it is rapidly being commercialized and the religious significance lost. Often when a religious emphasis is given the agonies of the crucifixion are so amplified that the glories of the resurrection are almost lost. To many children death is terrifying and incomprehensible.

Through the use of these worship suggestions we hope to give the boys and girls a rich spiritual experience, through the wonders of spring life, after what seemed to be death, to the beauty of the life of Jesus, to the triumphant joy of the Resurrection. We have tried to crystallize this joyousness by the use of many hymns. Although the words of much Easter music are far beyond their comprehension they will catch their joyousness and many of them can be understood in part. The hymns suggested are from *Hymns for Junior Worship*. Many of them are found in most every hymnbook. Because Easter music is less familiar to juniors you may need to plan for some special practice of the hymns to be used.

For her own preparation the adult leader might well read in one or more of the gospels from the story of the Triumphal Entry through the end of the narrative.

### To Develop a Worshipful Atmosphere

*First Sunday.* Place a simple arrangement of flowers on a low table at center front.

*Second Sunday.* Use flowers and greens and a lovely picture of Jesus, preferably *Follow Me* by Tom Curr.

*Third Sunday (Palm Sunday).* Use *Christ's Entry into Jerusalem,* by Plockhörst, or any good picture of children singing.

*Fourth Sunday (Easter).* Choose the loveliest possible arrangement of flowers together with the children's favorite picture of Jesus. A cross may be used on the table if desired and if the children are accustomed to its use as a symbol of Christianity.

### 1. The World Itself Keeps Easter

CALL TO WORSHIP: Psalm 100: 1-2

HYMN: "With Happy Voices Ringing"

OFFERING SERVICE

SCRIPTURE: Psalm 96: 8

DEDICATORY HYMN: "All That We Have Is Thine"

SCRIPTURE:

*Leader:* "When the autumn flowers are gone, when the leaves have all fallen and the air has grown cold, when snow covers the land and the rivers are ice, we sometimes wonder if ever again we will have lovely blossoms and green grass. All that once was green seems dead. Then one day soft breezes blow, bits of green appear and once again it is spring. What once seemed dead was not dead at all, it only seemed so. What seemed like death was only another form of life. We are happy, we sing songs of joy and gladness. So it was many years ago. David and Solomon and many others saw the lovely flowers and other growing things again. They, too, wanted to sing. Some of their songs we find in our Bibles. Some of the juniors will read them for us."

*Bible passages read by juniors:* Song of Solomon 2: 11-13*b*; Job 37: 14*b*; Psalm 104: 10, 12-14, 24; Ecclesiastes 3: 11*a*; John 1: 3.

HYMNS: "Down through the ages others have seen the beauties of springtime and have written lovely songs for us to sing."

Choose from such hymns as the following: "All Creatures of Our God and King," "All That's Good, and Great, and True," "This Is My Father's World," "There Is Gladness Everywhere," "Lo, the Winter Is Past," "The Glory of the Spring."

Select the particular verses you will want to sing. There will not be time to sing all verses nor all of these hymns. Close with the first verse of "For the Beauty of the Earth."

"If you were making a song of praise to God for the beauty of spring, for what would you praise him?"

Compose one or more verses to fit the melody of the hymn, "For the Beauty of the Earth." It does not need to rhyme.

PRAYER: Sing original hymn as prayer and follow with your own.

### 2. "Fairest Lord Jesus"

CALL TO WORSHIP: Psalm 100: 1-2, or Song of Solomon 2: 11-12, read or sung.

HYMN: "The Glory of the Spring"

INTRODUCTION TO HYMN:

*Leader:* "Some of you have heard of the Crusades. From time to time huge armies of Christians marched across Europe to try to capture the Holy Land from the unchristian Mohammedans who ruled it. One of these Crusades was called the Children's Crusade because thousands of children from various places in Europe started marching for Palestine. Although they never reached their destination, the story is told that as the children marched, spring came to the country.

"The children saw the green meadows, the lovely forests, the trees and flowers blooming everywhere. They saw all this beauty and they, too, sang about it. They thought of Jesus, whose life they knew was more beautiful than all the loveliness about them. They put their thoughts into the song they sang. The song is so old that we cannot be sure that the story about it is true, but as we look at the loveliness of springtime about us we can make the meaning of it true for us as we sing."

HYMN: "Fairest Lord Jesus" (If the first verse is sung last the sequence of thought is much better.)

FAVORITE HYMNS ABOUT JESUS:

"When we think of Jesus and the things that make him great we remember the stories about him. Many of the loveliest of these stories also have been told in song." Let the children choose favorite hymns about Jesus.

HYMN: "Thy Works of Love" (If this hymn was chosen above sing only the last verse now as a prayer.)
PRAYER

### 3. "All Glory, Laud and Honor"

CALL TO WORSHIP
HYMN: "Fairest Lord Jesus"
OFFERING SERVICE
HYMN: "Tell Me the Stories of Jesus" (verses 1, 2, 3)
STORY: "A Song for a King" (Based on Matthew 21: 1-9)

Two men approached the market place in Jerusalem. "Peace be unto you, Simeon," said the first.

"And peace be unto you, Joel," was the answer. "Have you heard the news? Can it be true?"

"That I do not know, Simeon. It is true that the holy writings have long foretold such a one. But I do not know, I do not know."

"May God be praised if it is true," rejoined Joel as they parted.

All over Palestine men were talking of the wonderful thing which they hoped was coming to pass. At the village wells over the country, at Bethany and Bethlehem, and even in Nazareth, women came to draw water and remained to talk excitedly, "Have you heard any more news?" "Can it be true?" And the answers came, "I do not know. Wonderful things he has done already. If it is true we need no longer fear the oppressors."

Even the children could talk of little else as they helped to prepare for the long journey to Jerusalem for the Passover Feast. "Perhaps it will happen while we are there," they thought.

For days the hot, rough roads leading to Jerusalem were dusty with the tramp of many feet. All who possibly could leave home were marching toward the Temple for worship during this holy week. Always on their lips were words of wonder and expectation. Jesus had been their Friend and Teacher and Healer for so long. Surely the time was drawing near when he would announce himself King. As they came near to the Mount of Olives young men and boys came running back crying to the weary travelers, "It is true! It is true! Jesus is going to be our King. Even now he has sent unto Bethphage for a colt upon which to ride. Make haste that you may join him."

Men and women, and boys and girls forgot that they had been trudging the rough hill road for so many days. Swiftly they moved up the hill. From a side road was coming a colorful procession. A dozen tall and stalwart men were marching proudly. In their midst, stepping carefully along as if it knew what a precious burden it bore, was a young colt. On it was Jesus! Surely a king never yet had looked so grand nor so kindly. The travelers took their places behind the little band.

But word traveled swiftly that day. Out from Jerusalem came a singing throng to welcome their King. They waved palm branches high above their heads. Their hearts were full of love and praise and joy for Jesus, their King. As they marched they gaily sang this happy song:

"Hosanna:
Blessed is the King of Israel
that cometh in the name of the Lord."

The hills of Bethphage echoed with the song. Through the gates of Jerusalem came the procession and the glad hosannas resounded to the very door of the Temple. Jesus dismounted and went inside to pray. The crowd slowly parted, hearts filled with peace. As each went his own way he hummed to himself the beautiful song:

"Hosanna:
Blessed is the King of Israel
that cometh in the name of the Lord."

They had indeed paid homage to their King.

PICTURE STUDY: Use *Christ's Entry into Jerusalem*, by Plockhörst, if available. (See Primary Picture Set, Course I, Part 3, picture No. 2.) If not, arrange for someone to sing "The Palms," by Faure.

HYMN: "In our own hymnbook we have a hymn written to be sung today which is Palm Sunday." Sing "To Thee, Redeemer, King" or "Christ Triumphant."
PRAYER

### 4. Easter: "He Is Risen"

CALL TO WORSHIP: "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." John 12: 13
HYMN: "O Joyous Easter Morning"
OFFERING SERVICE
BIBLE PASSAGE: Mark 16: 1-7
HYMN: "Christ the Lord Is Risen Today"
STORY: "Lo, I Am with You Always"

All that sabbath day Jesus' friends were sad. Less than a week before they had been the happiest people in the world. Jesus had been so kind and loving. They had thought surely the time was near when he would proclaim himself King. He had ridden into the city as a king and they had thrown their cloaks in his path, waved palm branches and sung hosannas to him. Then just when Jesus' friends were happiest the soldiers had come. They had placed him in jail and without a trial he was put to death. Now his friends knew not what to do or what to think.

Then the sabbath was past and it was the first day of another week. Salome, and Mary Magdalene, and Mary the mother of James had gone to the garden with spices. It was early when they had started. The birds were beginning to twitter in the branches overhead. Faint streaks of gold were climbing the eastern sky. As the women came nearer the garden the sunbeams ran across the grass, dewdrops sparkled and quivered on the lily petals, the bird songs grew sweeter and then the sun burst forth in all its brilliant loveliness. For the moment they almost forgot their sadness. Mary Magdalene began to sing softly, "Hosanna! Blessed is the King of Israel. . . ."

Then, once again, they thought of where they were going and why. Salome was speaking, "Who will roll away the stone? It is so large and heavy. I doubt if the three of us can move it."

"Perhaps the soldiers will help us," suggested Mary, the mother of James.

"We should have brought Peter and John with us," said Mary Magdalene. "But they were so sad I doubt if they would have come near."

Now the garden seemed strangely silent. Scarcely a bird was heard. There was no sound of the steady march of soldiers' feet or the clang of their swords.

*(Please turn to page 33)*

## JUDGE MILLINGTON

### *A Friend of Children*

Judge E. J. Millington, of Cadillac, Mich., is being interviewed by a reporter of a Chicago daily newspaper directly after he had made a stirring plea before the Program Committee of the Northern Baptist Convention to have special attention given to children and youth at the Denver Convention. Although the Denver Convention has been cancelled, it is significant to note that the committee was glad to grant Judge Millington's request for a greater emphasis upon children in the church.

# Understanding My World*

By ELIZABETH F. TIBBALS

## This Unit

"Understanding My World" is a study planned for four sessions of the Junior Society, to help boys and girls to discover law, order, dependability and beauty in the world, and to think of themselves as workers with God.

## Some Goals to Work Toward

Although this unit majors in the realm of the natural world with its wonders and its puzzling phenomena, it will contribute to the juniors' sense of God in the world of human affairs as well. It is a short step from the vision of God as Creator of the world of nature to God the Father of that human life which sometimes seems to us to be so much less orderly and dependable. An appreciation of the plan and power of God as we see it in the changing seasons makes a firm foundation on which to build an unshakeable faith that "though the wrong seems oft so strong, God is the ruler yet."

To lead toward this larger goal we will hope to help the juniors to discover more satisfying answers to their problems about natural phenomena. Perhaps they have heard about or actually experienced such a catastrophe as a flood, a severe storm or hurricane, or a drought. If so, many no doubt are puzzled and troubled over why it happened. In a world that they have been taught follows laws and was created by a good and kind God, how can such things happen?

Junior boys and girls should grow in a Christian philosophy of the universe through such a study. Too often children develop strange explanations for things they do not understand. Soon they are tortured by fears of punishment in the form of some disaster to themselves or those they love. Older people sometimes increase such fears by speaking of Mr. Jones's loss of his barn in a thunderstorm as a punishment for his way of living. Through this study juniors should see catastrophes for what they are and not twisted into the vengeance of God.

We will try through this unit to help juniors to see religious meaning in all life, and so to respect it and not to exploit it for selfish ends. They should sense the joy and release one gains through caring for and working with God in cultivating the growth of living things.

Perhaps most important of all, we shall hope to lead the juniors to a more satisfying experience of worship as they come into fellowship with God through seeing him at work in his world, and through working with him in helping the growth of natural life. An experience of prayer that is more meaningful will be a part of this deepening worship.

## Unit Activities

In a unit of this kind groups which meet in or near the country where they can go out-of-doors to explore and make collections have a real advantage. Those that meet in the city have other resources, however, such as museums, libraries, florists, parks. It will be well to choose only one of the activities suggested to be carried through the unit, unless your group is large enough to divide into small interest groups, or unless it meets for a long session when a great deal of work can be done. The spring collection could be carried along with another activity by almost any group, however.

1. *Making a Spring Collection*

A table at one side of the room can become an exhibit center where pussy willows, blossoms, bird feathers and the like may be displayed as they are brought by the children. A picture of each and all information about it would be recorded in a book which might be named "Our Spring Book."

2. *Making a Book on Finding God*

This might be illustrated with pictures telling how both great things and tiny things show us God. The pictures might be cut from magazines or drawn freehand by the juniors. Poems may be copied from *Juniors* and other papers, and some should be composed by the group. The pages of the book should be at least as large as typewriter paper.

3. *Making a Movie*

A moving picture illustrating the hymn, "This Is My Father's World," or illustrating a series of the Bible verses studied would be an excellent summary and unifying activity. Directions will be found in the junior material.

## Other Activities

Juniors will gain much from certain experiences that may be planned for some time during this unit, although they need not necessarily be carried on during the sessions.

■

*Every leader must have copies of the story-paper* Juniors *for March 28 to April 18, where more detailed program material will be found.*

1. A walk out-of-doors to discover beautiful things and signs of spring.
2. Planting seeds or bulbs and caring for them as they grow.
3. Having a star party with someone who knows astronomy.
4. Learning and singing nature hymns.

## Session 1. April 4

## IS GOD OUR FRIEND?

### What This Session Should Do

In this opening session of the unit it will be our purpose to uncover some of the puzzling questions and misunderstandings of the juniors and to discuss them, so as to help the boys and girls to see God as a loving Friend.

### The Adult Counselor's Part

The junior leader will need to talk with you about his plans for this session. You should be ready to guide him in making a detailed plan.

It will be your responsibility to guide both the discussion and the work period. The latter may be spent today in making the covers and pages for a book on "Finding God," or in beginning a movie illustrating the hymn, "This Is My Father's World." If you can go for a walk out-of-doors, this session will be a good time to plan for it.

You may introduce the discussion by asking the juniors to read their lists of themes that make us wonder if God is our Friend. These lists were made by the children when they first arrived. (See *Juniors* for March 28.) Such questions as the following should be included:

Why does God let floods and earthquakes happen?

Why do we have droughts?

If enough food is grown to feed everyone why are there hungry people?

Why are crops so often lost in some way?

Juniors know enough about the earth to realize that it is governed by laws. Help them to recognize that the laws of God are not set aside for anyone. People must learn how those laws work and then follow them. For instance, floods sometimes come because men are selfish. They cut too much lumber to make money and in this way destroy the safeguards nature left against floods. There are some things that we still do not know how to explain. Some disasters occur because we do not yet understand how to work with some of God's laws. We need people who will work to learn the secrets of God as great discoverers of the past have done.

### Session Outline

AS THE JUNIORS ARRIVE: Junior leader
QUIET MUSIC: "Holy, Holy, Holy"

* Prepared from outlines copyrighted by the International Council of Religious Education.

INTRODUCTION TO THE UNIT: Junior leader
DISCUSSION: "Things That Puzzle Us." Adult counselor
WHAT THE BIBLE TELLS US: Three juniors
PRAYER: Junior leader
HYMN: "For the Beauty of the Earth"
POEM: "When I Do Not Understand." Junior leader
HYMN: "This Is My Father's World"
STORY: "Why?" Junior leader
OFFERING
WORK PERIOD: Adult counselor
CLOSING HYMN: "Ever Faithful, Ever Sure" or "All Things Were Made by Him"

### Session 2. April 11

## WE FIND GOD IN THE GREATNESS OF THE WORLD

### What This Session Should Do

Last week we discussed some of the things that puzzle boys and girls. Today we should help them to see how the greatness of the world God has made speaks to us of his love. As they see the marvelous working of his laws, they should learn more clearly that we need to work hard to learn more about them, so that we will not break them and cause such catastrophes.

### The Adult Counselor's Part

You should meet with the junior leader to check over the plans for this session. What you do in the work period will depend upon the projects under way. The poems in the junior material may be added to the book on finding God. Pictures may be found or drawn to illustrate them. Help the junior leader to obtain a few books of poems and hymns for the juniors to use in searching for other additions for their book.

If you are making a movie to illustrate "This Is My Father's World," it is probably ready for the pictures. See suggestions in *Juniors*.

If you are making a spring collection, encourage the juniors to add to it.

The junior leader may ask you to tell the story, since it is a long one, or he may plan to do it himself.

### Session Outline

AS THE JUNIORS ARRIVE: Junior leader
QUIET MUSIC: "Holy, Holy, Holy"
HYMN: "All That's Good, and Great, and True"
CALL TO WORSHIP: Psalm 100
PRAYER: Junior leader
SCRIPTURE: Psalm 8: 1, 3-9; 148: 1-13
POEMS: Read by four juniors
HYMN: "This Is My Father's World"
STORY: "My Father's World"
WORK PERIOD: Adult counselor
CLOSING PRAYER: "Dear God, Our Friend"

### Session 3. April 18

## WE FIND GOD IN MANY TINY THINGS

### What This Session Should Do

The meeting this week should help the juniors to recognize that God reveals himself through even the tiniest of living things. They should feel that even as mountains and oceans show his great power and wisdom in planning this world, so do tiny birds and flowers and even the living things that are so small we see them only with a microscope.

### The Adult Counselor's Part

Read through the materials in *Juniors* for April 11, and be ready to help the junior leader to find pictures, poems and hymns appropriate for this theme.

Be ready in the discussion to tie together the three reports just given, and to answer questions that the juniors may ask. Tell any brief stories of tiny things of which you may know. Comment on the hymn just sung as it summarizes the thought of this session.

The work period today should bring near to completion the work under way. There will be further time next week, but the finished products shall be ready for use in the closing worship service.

### Session Outline

AS THE JUNIORS ARRIVE: Junior leader
QUIET MUSIC: "Holy, Holy, Holy"
HYMN: "For the Beauty of the Earth"
INTRODUCTION TO THE TOPIC: Junior leader
SCRIPTURE: Matthew 6: 26, 28-30
PRAYER: Junior leader
RESPONSE
HYMN: "This Is My Father's World"
REPORTS: Three juniors
DISCUSSION: Adult counselor
HYMN: "All That's Good, and Great, and True"
HYMN APPRECIATION: A junior or the pianist
HYMN: "All Creatures of Our God and King"
WORK PERIOD: Adult counselor
CLOSING PRAYER: Adult counselor

### Session 4. April 25

## GOD AND MAN MAY WORK TOGETHER

### What This Session Should Do

This session should bring to a close the unit on "Understanding My World," and should also strike a note of appreciation for Easter with its message of new life and hope.

### The Adult Counselor's Part

You will need to help the juniors to complete their work on the moving picture or book.

The discussion should help the group to summarize their discoveries. Ask again the question, "Is God Our Friend?" and again list the reasons for wondering and the reasons for being sure that he is. The second list should be longer and more convincing than it was at first.

The junior leader probably will want you to tell the story. Make it as full of information and inspiration as possible, as an example of the way in which a person can work with God.

### Session Outline

AS THE JUNIORS ARRIVE: Junior leader
WORK PERIOD: Adult counselor
QUIET MUSIC: "The Strife Is O'er, the Battle Done"
WORSHIP THOUGHT: Junior leader
HYMN: "All Creatures of Our God and King"
INTRODUCTION TO TOPIC: Junior leader
SCRIPTURE: Psalm 90: 1-3; 16-17
HYMN: "All That's Good, and Great, and True"
REPORTS: Three juniors
DISCUSSION: Adult counselor
HYMN: "All Things Praise Thee"
MOVING PICTURE OR BOOK PRESENTATION
HYMN: "This Is My Father's World"
PRAYER POEM: "I'm Thankful"
STORY: "A Mighty Hunter." Adult counselor
HYMN: "Christ the Lord Is Risen Today"
CLOSING PRAYER

## *With Happy Voices Singing*

*(Concluded from page 31)*

What could have happened? The women started to run towards the tomb and then they saw—the stone was rolled away! Jesus was gone! A figure in dazzling gârments said, "Don't be surprised. You came to see Jesus. But Jesus is gone. He is risen. Go tell his disciples. He has gone into Galilee. There you will find him."

Quickly the news traveled. Jesus was alive! From time to time he talked with his friends. He talked with the disciples. How happy they were. Then one day Jesus said, "You are my friends. Go into all the world. Tell everyone about me. Teach everyone to do the things I have commanded you. And lo, I am with you always!"

Again Jesus left them. But his friends were no longer sad. Had not Jesus said he would be with them always? He would keep his promise.

HYMN: "Thy Works of Love"

PRAYER: This might well be guided meditation. Help the juniors to think of Jesus from birth, through boyhood and ministry. Close with prayer that they always shall try to follow him.

J. Lane Miller

EASTER SCENE IN THE CHANCEL OF THE HANSON PLACE CENTRAL METHODIST CHURCH, BROOKLYN, N. Y. TWO YOUNG MEN PLAY THE THEME OF THE EASTER SERVICE. THE CANDLES ON THE ALTAR, ARRANGED IN THE FORM OF A TAU CROSS, INDICATE THE NEW MEMBERS THAT HAVE BEEN ADDED TO THE CHURCH. THE JERUSALEM CROSS APPEARS BOTH ABOVE AND BELOW THE CANDLES

# Rejoice! He Is Risen!

## *Easter Worship Through Choral Speaking*

By EVELYN W. WELLS

### *Suggestions for Production*

THE church or chapel may be appropriately decorated for Easter, preferably with arrangements of white flowers of some kind. White fruit blossoms, if available, render a lighter effect than lilies. Simplicity is desirable.

Participants should be dressed inconspicuously, in white or white and black. Vestments would be appropriate.

The Choir occupies the choir loft; the Leader, the pulpit; and the chorus of Voices, the balcony behind the Congregation (if the church possesses a balcony. Otherwise, the rear of the church). This antiphonal arrangement of voices can be most effective, provided Choir, Voice of the Leader, Light Voices and Dark Voices are so harmonized that the ritual is experienced as a *unit*, not as a series of separate lines. In seeking to achieve this effect, the following are important:

1. Careful selection of voices:

*Voice of the Leader*, a clear young voice, expressive of triumphant joy, yet possessed of a degree of restraint to insure an effect of dignity and sincerity.

*Dark Voices*, two or more voices of rich, deep tone, which blend to give the effect of one reverberating voice.

*Light Voices*, two or more voices of higher, more joyful tone, which blend to give the effect of one exultant voice.

2. Much practice:

*By each group of voices*, to attain complete unison in the reading of its respective lines.

*Of the ritual as a whole*, to attain the desired blending of all voices and all parts into a unit. This may be compared with a symphony orchestra, wherein each instrument plays its part. Yet what one hears is not each part in turn, but rather an impelling *unit* of music. The symphony one hears is dependent, however, for its complete effect, upon each note played by every instrument. Sing-songy monotony should be avoided and can be avoided if each group of voices recognizes itself a determining factor in the matter of whether or not the ritual *says* its *idea*.

The compensation for repeated rehearsal lies not only in the production of an effective service but also in the intrinsic social and religious values to be derived from a group of persons working together so interdependently toward unity and variety of expression.

### EASTER WORSHIP SERVICE

ORGAN PRELUDE

CALL TO WORSHIP (by the pastor):

May we come in the spirit of worship eternal.
May we come seeking values that shall not taste of death.
May we come reaching out to embrace the unfailing, undying love of the Christ,
That ever transforms mortal life to immortal reality. Amen.

CHOIR SINGS: "Christ Is Arisen," Schubert.

RESPONSIVE READING:

*Leader:*

Jesus said, . . . I am the resurrection, and the life:
He that believeth on me, though he die, yet shall he live;
And whosoever liveth and believeth on me shall never die. (John 11: 25, 26.)

*Group:*
Spirit of Jesus, may we daily lose ourselves in thee,
That we might live each day a life that is immortal.
*Leader:*
Again . . . Jesus spake . . . saying,
I am the light of the world:
He that followeth me shall not walk in the darkness,
But shall have the light of life. (John 8: 12.)
*Group:*
Light of Jesus, lead us out of the darkness of our confusion
Into a world of harmony and of peace. Amen.

CONGREGATIONAL SINGING: "Christ the Lord Is Risen Today," by Charles Wesley.

CHORUS OF EASTER PRAISE:
*All Voices:*
Rejoice! Rejoice! Oh, let us be glad!
*Leader:*
Let us sing with the earth,
*Light Voices:*
Newly risen from the grave it sought in autumn,
From the rich-veined grave it fondled through the silences of snow.
*Dark Voices:*
Let us rejoice that life is not ended by death,
But merges through cycles of change to a finer existence:
It is not life that dies with the falling of leaves
And the bleak, fading spaces of field;
It is the leaf that dies, and the blade of grass.
*All Voices:*
But the essence of life therein lives on
Through its mystic, harmonious chords of existence,
And rises to ever more splendid display
In the endless expanses of time and of timeless eternity.
*Light Voices:*
The leaf and the blade of grass and the flower on the hill
Are only the outward forms,
The semblances that reality assumes for a passing season.
*Leader:*
It is well that the outward form should die in its turn,
That the essence thereof might breathe
Its eternal order and poise.

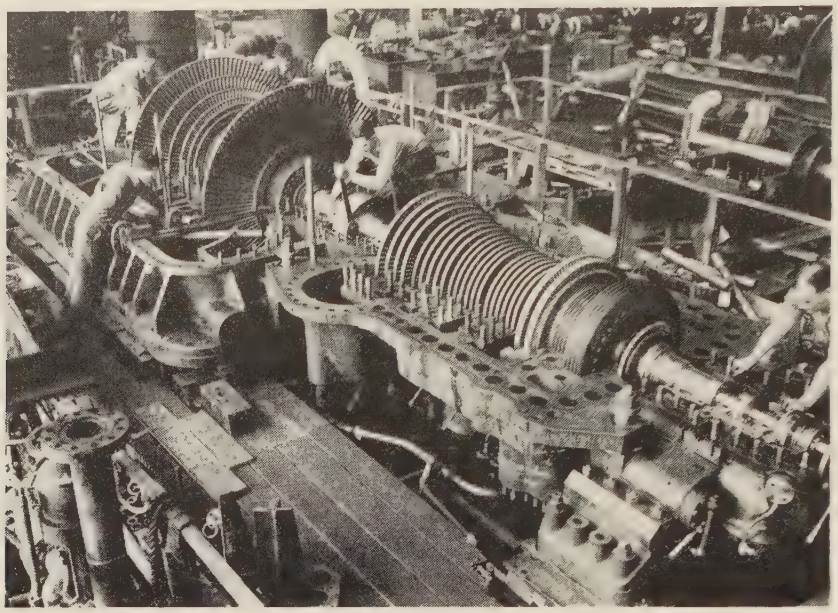
CHOIR (Tune, "Come, My Soul, Thou Must Be Waking"):
O rejoice! O sing high praises!
Earth now raises
To the heavens her spring array,
Verdant grass-blade, blossom tender,
Dewy splendor
Of the field and woodland way.
*All Voices:*
Rejoice! Rejoice! Oh, let us be glad!
*Leader:*
Let us sing with the Christ.
*Light Voices:*
His person resurrected from the walls of death's domain.
*Dark Voices:*
Let us rejoice with the Christ
That the values which are wrought of immortality
Cannot be held by shackles of the mortal realm.
*All Voices:*
Let us be glad that the life which speaks the quality of God
Can never die.
*First Light Voice:*
Even as God can never die.
*Leader:*
Let us rejoice that the God of life has placed upon the human personality
A value high enough to justify its preservation
After the things and outward forms of life have all dissolved into their primal entities.
*All Voices:*
Rejoice! Rejoice! Let us sing with the Christ
In the triumph of his living over enmity and death.
Let us seek from the Christ
His love and faith and courage,
Which will triumph over all the deaths of life and time.

CHOIR (Tune, "Come, My Soul, Thou Must Be Waking):
O rejoice in Christ victorious!
Hail his glorious
Resurrection over death!
Thus the values of his living
Saved for giving
Mankind the immortal breath.
*All Voices:*
Rejoice! Rejoice! O let us be glad!
*Leader:*
Let us sing in the strength of our conviction
That the dream we see men die for shall live on.
*Dark Voices:*
Let us be glad that the kingdom of the spirit
Is not defeated by the weapons of temporal opposition.
*Leader:*
The iron creed and the seat of man-assumed authority
May crucify the heretic who claims a fresh insight into the meaning of God's love;
*All Voices:*
But after the cross is rotted on the hill,
After the seat of authority has crumbled into dust,
The gospel Christ proclaimed in one short period of devotion
Will liberate humanity to life's abundances.
*Light Voices:*
For if it transforms to its quality of life one personality,
Or to its caliber of thought one intellect,
It shall go on, from one life to another life, and on and on,
Transforming and uplifting and emancipating—as it permeates the human race.
*Dark Voices:*
After the prophets of the kingdom all are slain
And their persecutors have lived out their little day,
After the statistical machines which ground the kingdom into ash
Are wrecked upon forgotten winding paths,
*All Voices:*
The essence of its life shall rise anew with every breath,
And with each resurrection raise some other sphere of life to richer meaning,
Till somewhere, out in the endless expanses of eternity,
The surge of compassion which disciples clasp from the presence of their Christ
Will raise to its pure love even the bickering enemies who ply their persecution.
*Dark Voices:*
It shall live on,
*Light Voices:*
This task in which men lose their lives,
*All Voices:*
This dream for universal brotherhood.
*Leader:*
It shall live on when our defeats and deaths and disappointments
Are silent, unremembered arrowheads in space.

CHOIR (Tune, "Come, My Soul, Thou Must Be Waking"):
Hail! His Church shall live, immortal,
Though its portal
On this earth may pass away;
Still its Universal Union,
Blessed Communion
In love, shall last for aye.
*All Voices:*
Rejoice! Oh, let us be glad!
*Leader:*
That the world is young with things to be done,
And that we are young with the strength and the courage to do them.

*(Please turn to page 37)*

# *NOT BY STEEL ALONE*



Globe

By RICHARD HOILAND

IN a world engaged in a gigantic struggle of steel, what opportunity can there be for the things of the spirit?"

Here looms a question for Christians to consider these days as once again we enter upon the Easter season. On every side we hear the question raised. This is war—we are reminded—total war, and all of our energies and resources must be mobilized to the end that death and destruction shall be visited upon our enemies and that ultimately the victory shall be ours. So what opportunity can there be for the things of the spirit?

To be sure, it is not going to be easy to give "all out" allegiance to Jesus Christ and the things for which he and his church stand in a day when all the world is commanded to give "total devotion" to the forces of hate and destruction. The collective mind of our people, including those who regularly fill the pews in our churches, is preoccupied as never before in our history, and, I think we all will agree, that the preoccupation is not with a lot of trivia or even with secondary matters, but with those things that threaten to strike at our very existence as a nation of free people.

From now on, as long as the war lasts, our every waking moment will be surfeited with "news" of the struggle. Through the newspaper, the radio and even our casual conversations and "small talk" these things bear down upon us until they become a part of the very marrow of our being. The call on every hand demands self-abandonment not to Christ or to the church but to the ugly business of waging war.

In this kind of world it is not altogether strange that many earnest and devoted followers of Christ should be perplexed about the things of the spirit, nor is it strange that the urge to "retrench" and to "curtail" should receive such ready response on the part of many leaders in the church. Surely this is no time, we are told, to consider any plan that calls for an increased tempo in the life of the church.

There is a sense, of course, in which such counsel is pertinent. Certainly there are some things the church should not be doing these days—things that we probably should not have been doing even before the crisis came upon us. Yet, those who believe that the things of the spirit *must* have a chance, even in a day such as this, are not convinced that the strategy of the church should be to "dig in for the winter."

The fact of the matter is that a nation does not survive by steel alone, as has been demonstrated time and time again. Not long before we entered the war there appeared in one of our nation's leading newspapers an editorial that directed attention to this very point. The editor, commenting upon the sudden and amazing fall of the French Republic, wrote: "Defense is not all concerned with externals. It is unthinkable that the Third Republic of France would have fallen so swiftly before Nazi might had not something happened, long before the Hitlerian invasion, to the soul of France. We must have ships, all the ships, planes, guns, tanks and other equipment we can produce to safeguard our democracy from the plundering paws of dictatorship. *But material preparedness is bound to fail unless we keep strongly buttressed the spiritual and moral defenses of our democracy.*"

A year ago it was my privilege to participate in a series of one-day conventions in the interests of the United Christian Education Advance. One night as we were holding forth in Topeka, Kans., the chief executive of the state, Governor Ratner, a fine Christian gentleman and an active member of the Christian church, brought greetings to the assembled delegates. In the course of his brief remarks the governor made this significant observation: "*A nation that is prepared materially and not spiritually is only half-prepared.*"

At the close of the first world war Woodrow Wilson made a similar observation when he said, "*Our civilization cannot survive materially unless it be redeemed spiritually.*" And now, as if the same thing had to be said again and against the background of the present world conflict, we have the stirring words of Madame Chiang Kai-shek, that amazing Christian woman of the Orient, who said, "*When religion is accepted as the central pivot and motivating force of life and conduct then the doom of civilization may be averted . . . but not until then.*"

Of course, Jesus said the same thing many years ago. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"

Turn if you will to the pages of the Old Testament and there you come upon the same idea again. "Righteousness exalteth a nation." "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

No—a nation does *not* survive by steel alone! Spiritual and moral defenses must be taken into account, and that is where the church of the living Christ comes in. That is our job! The business of buttressing the spiritual and moral defenses of our democracy becomes primarily a church responsibility. Other provisions, made on a stupendous scale, aim to assure victory on the many war fronts of the world. As a church, our task must be to undergird our democracy with spiritual foundations that we may stand firm under the pressure of life.

That job, big enough and significant enough, demands of us in our capacity as followers of Jesus Christ the same degree of devotion and all-out allegiance required of us as citizens of a great nation in terms of the purely militaristic objectives of this war. If that is not true, then all these fine phrases and high-sounding expressions of concern for the spiritual and moral defenses of our democracy degenerate merely into pretty words that should not have been said at all.

The temptation will come to each one of us to make the world situation an excuse to let down. Church people generally will have a convenient excuse for not doing the things that they know ought to be done—all the more reason why we need to call upon our fellow workers to "gird their loins," as it were, and put forth renewed effort.

Some months ago the Co-ordinator of Defense Housing for the United States Government wrote an article in which he said rather timely and significant things with reference to the then-current use of the word "defense." He made the observation that the terminology of "defense" grows less appealing every day to an America convinced that the strategy of courageous attack is the only one that can save our way of life. National defense, he went on to say, is no adequate keynote for a people called upon to make the great crusade of modern history. "*Defense bonds, defense radio programs, civilian defense*—these," he said, "seem pallid, passive terms, utterly unfit for the great needs of the hour."

"In a world engaged in a gigantic struggle of steel, what opportunity can there be for the things of the spirit?"

The answer to that question depends to a very large extent upon our attitude as to the essential strategy of the Christian church these days. Certainly the things of the spirit will have no opportunity at all unless the followers of Jesus Christ determine in their hearts that under God they will advance and not retreat.

Surely this is not the time to surrender to the forces that make a mockery of all that Christ ever taught. This is no time to "dig in for the winter" and to talk about retrenchments and the curtailment of our program. Now more than ever the world needs the redeeming gospel of our Lord Jesus Christ. This is our golden opportunity to make known the priceless precepts of the eternal Christ without which there can be no just and durable peace. This is the very hour when we must mobilize all of our forces for a great attack against evil.

Let us not forget that the Christian gospel lives and flourishes only as it expands. In this respect, as someone has said, the gospel is like a prairie fire; it either must go on or go out. It cannot retreat or even stand still; either it expands or it disintegrates. Either it overcomes the world or it is overcome by the world.

## *Rejoice! He Is Risen!*

*(Continued from page 35)*

*First Dark Voice:*
We tremble at the forces at work in this world of our day
Which hinder the Spirit of God from working creatively through the human race;
*Second Dark Voice:*
We tremble more at the ruthless neglect of life
And the needless destruction of life already created:
*All Dark Voices:*
Frustration, neglect and destruction of life,
All in this world of our day.
*Leader:*
But let us rejoice that the human race maintains its will to live,
And that our God who watches over us
Is vibrant still with the will to create
Personalities like his own,
*Light Voices:*
And that we are young in this world of our day,
And strong and eager and unafraid,
Rejoicing still to believe
That through our lives the Spirit of God can breathe upon the human race
And create in this world of our day
Life like his own.
*All Voices:*
Rejoice! Rejoice! Oh, let us be glad!
*Light Voices:*
That the world is young with things to be done
And that we are young with the strength and the courage to do them.
*All Voices:*
Rejoice! Rejoice! Oh, let us be glad!
That "the world's at the spring!
The day's at the morn!"
And we are *young!*

CHOIR (Tune, "Come, My Soul, Thou Must Be Waking"):
Youth, arise, in life rejoicing,
Proudly voicing
Joy to live in such a day,
Joy to see man still created,
Animated by the spirit breathed on clay.

PRAYER:
*Leader:*
Eternal Creator of life that can be neither created nor destroyed by other hands,
*First Light Voice:*
Determiner of destinies not rounded off by death,
*Second Light Voice:*
Artist of masterpieces, that shall endure undulled through eternity,
*First Dark Voice:*
Artisan of vessels that shall not be broken,
*Second Dark Voice:*
Author of the Word of Life that never shall be silenced,
*All Dark Voices:*
Engraved, as it is, on a cross branded deep into the tables of our hearts,
*All Voices:*
Hear our prayer, O Everlasting Father,
*Light Voices:*
Grant us thine immortality.
*Dark Voices:*
Grant us the presence of the immortal Jesus,
*All Voices:*
That we might walk with him and learn of him
And clasp from him the eternal character of his living,
*Light Voices:*
That we might be thy sons immortal,
*Dark Voices:*
Even as he is thine immortal Son.

*(Please turn to page 44)*

# *They Tore Down Barns and Called on Shut-ins*

How a Small Group of Young People Expressed Their Christianity in Practical Service

*This interesting story of the actual achievements of a group of young people in a small church, told by a young person and by the minister, offers suggestions for the Baptist Youth Fellowship program in its emphasis upon "Practice Christian Citizenship" through projects of unselfish community service.*

## HERE'S HOW We Got Action

By RUTH FENNER

GET out your shovel, bring all your surplus energy. Yes, you may wear your old, shabby, comfortable working clothes. Don't forget your perseverance and good humor. There is a challenge here that must be met!

We were plain, ordinary young people in a small-town church—a few of us enthusiastic, but most of us "lukewarm" or even "cold" toward the idea of religion and its meaning. Our needs were drastic. We had no young people's group. Our fellow townsmen could not tell us Christians from anyone else—except on Sunday morning at ten-thirty. We knew how to talk about Christianity, but we never *did* anything about it.

Then we formed a club, a different kind of club that met twice a month. We saw possibilities, and under the able leadership of our minister, Rev. R. Lewis Johnson, we have turned these possibilities into achieved actualities. We learned that one *can* do all things through Christ. "This generation — *with Christ* — can change the world." We decided to start with ourselves and work outward, dedicating ourselves to the ideal of the brotherhood of man.

We christened our group the Christian Service Society and based it on "Do unto others," "Bear ye one another's burdens," "Love thy neighbor" and "By their fruits ye shall know them."

We had four areas to cover: church, home, neighbors and community. We do not report our home accomplishments. As to the other fields, we have visited the sick, the shut-ins, the blind, the deaf; we felled trees for lumber; we tore down a dilapidated barn; we painted the parish house, and we laid out plans and worked to create a future park along the town's river bank.

Our Christian Service Society has fun, too. After working on a project, we feel weary in body but refreshed in spirit. We have the satisfaction of knowing that we accomplished a good work, and that through it we have come closer to Christ; he has shown us the way to a richer, fuller and more complete life.

Each member sincerely commits himself with the pledge: "I believe that one who follows Christ must be a servant to his fellow men. Therefore, having dedicated myself to be his disciple, I pledge my life to be one of service. I will be alert at all times to the needs of my community and will give my best effort in meeting those needs. I will be a good neighbor to all whom I meet along life's way. I will be obedient and helpful at home. I will be faithful in the support of Christ's church. Like the Leader we follow, we have come into the world 'not to be ministered unto but to minister' and to give our lives for the betterment of our brethren."

## SERVICE Is the Motive

By R. LEWIS JOHNSON

IN an attempt to put vitality and a life-sized challenge into the youth program of this church, we have developed a rather unique organization known locally as the Christian Service Society. Youth is action-minded and this is an action program. Youth learns through active participation in some interesting project, and this is a program of interesting projects. Youth enjoys being of service.

Last winter a dozen young people spent an afternoon in the woods helping a farmer who, unable to find other help, felt very grateful for having the group cut wood for him. Amateur though some of the young people were with ax and saw, they felled a number of large trees and prepared them for the sled on which the farmer dragged the wood down to his buzz saw. The whole group, having had

a jolly time, regards the farmer as a close friend. The young people like to tell how, at the close of the afternoon's work, they shouldered their tools and tramped through the woods to the place where the pick-up truck waited; how they startled a deer and watched the graceful animal flee; how the farmer's wife served delicious refreshments and how they returned home merry, filled with a sense of joyous fellowship.

Some time later, the group undertook to tear down a dilapidated barn for a blind man who needed the lumber for other purposes. Because he could not pay to have it torn down, the young people of the church spent three Saturdays doing the work for him.

Most of the summer, the group worked industriously on the building of a village park. For some years, the river bank of Bainbridge, N. Y., has been an eyesore. In the hope of changing the attitude of people toward the river by making one beautiful spot, the church youth began to haul topsoil and grading from a vacant lot.

This project was undertaken with the permission of the town board after the president of our group appeared before the board in order to explain the group's desire to serve the community in this way. The board granted a small sum of money with which to work. As a result of the group's planning and labor, someday there will be a beautiful riverside park in Bainbridge.

The service society also has undertaken to assist the minister with some of his calling. Several members selected isolated families on whom they called as representatives of the church. At the group meetings of the C.S.S. the youth reported their experiences and tried to work out plans to help those families to become acquainted with other church people.

The Christian Service Society has done a number of things for the church. Among these projects was the painting of a small parish house, part of the church property.

Although the plan has weaknesses and dangers to be guarded against, it does have the value of stirring the interest of a large group of formerly indifferent young people. I feel, too, that it has given the youth a clearer vision of Christian responsibility.

One danger of the plan lies in the possibility that the group may degenerate into a work society or a sort of glorified CCC. We have guarded against this by carrying the service program parallel with Sunday evening study and a worship program that seeks to interpret and undergird the activity with the teachings and the spirit of Christ.

A further danger lurks in the choice of projects. These may be too big to be practical, in which case they fade out as the group loses interest. It is better not to start than to end in that way. Projects also may be too small and petty. That has been the difficulty in the past. We told our youth that Christ called them to live "dangerously." When they asked what that meant we said, "Will you usher next Sunday night?"

The service project chosen for this kind of group should have a genuine challenge in it. It should afford character-training possibilities, in which the success of the plan corresponds to the amount of co-operation and persistence involved.

As the greatest danger relates to the choice of project, in the same way the largest difficulty lies in the same area also. Projects are not always easy to uncover. It takes a careful study of the community to discover the proper course.

We found in our experience that the literature of the American Friends Service Committee of Philadelphia concerning their work camps, especially their "week-end work camps," offered help. We also received suggestions by interviewing the school principal, members of the town board and various businessmen of the village. After we had started on one project, it became easier to discover others.

In laying our plans we decided on four areas in which we would serve: (1) the church, (2) the home, (3) the neighbor, (4) the community. We included service for parents of the young people in the second grouping; we classed all the projects for the service of individuals in the locality in the third category. In the fourth, we included work such as that done on the riverside park which was for the benefit of the community as a whole.

We aimed to be careful to overemphasize the last three and to put less stress on the service to the church. We felt it important to establish the idea that the church and its organizations existed to serve not itself but others. At times it grew difficult to keep this resolution. As minister, I saw many things that this energetic group could do to improve the church property. It became a temptation to sidetrack their enthusiasm and to use it to my own ends. However, I feel that it has been wiser to stress the service to home, neighbors and community.

The most recent project was close to the hearts of the young people. They set out to provide a place for Sunday evening fellowship among the young people of the whole village. They spent several Saturdays working to make open house recreation equipment. Some people of the community contributed material. Now, young people from any church or from no church stop in to be with their friends, to play informal games and to share in the fellowship activities of the center.

At present, the group awaits spring in order to tackle a patch of poison ivy that grows on one of the lots through which children pass as they go to school. One member of our society sent for a pamphlet giving information on how to destroy the vine. When that weed first peers out, in April or in May, it will meet some determined resistance.

The values of the kind of program described above have been several. First, it has enabled the minister to enjoy an informal fellowship with the young people, otherwise impossible merely by meeting with them on Sundays. Second, it has taught the young people the meaning of Christian friendship; boys and girls have worked together in this program with the most wholesome kind of fellowship. Third, it has helped individuals to learn the habit of application and persistence. Fourth, it has made all of them feel more closely related both to their church and to their community. Fifth, it teaches Christian responsibility. Sixth, it gives the youth program a great deal more appeal in the eyes of youth. Seventh, because it has acquainted the young people with a number of different kinds of persons, including shut-ins, the poverty-stricken and the blind, in time this kind of acquaintance should enlarge their sympathies. Eighth, it gives meaning to such texts as "Let him deny himself," "Follow me," and "Be ye doers of the word!"

If the church does not formulate some such program for its youth, it faces the danger of having taken from it the responsibility for their character training. Already, this service emphasis in the community has been taken up in the past few years by several progressive high schools throughout the county. In addition, many groups on college campuses also have set up projects for themselves to carry out.

It is the belief of our Christian Service Society that Christian youth, motivated by Christian ideals, must take the initiative for the building of a Christian world community.

■

At each moment of a man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness, to any failure, he is slave. As he day by day crushes out human weakness, . . . re-creates a new self from the sin and folly of the past, then he is a king. He is a king ruling with wisdom over himself.—William G. Jordan.

■

Make him your friend who is best in virtue.—Confucius.

IN SPITE OF TRANSPORTATION DIFFICULTIES, SIXTY-SEVEN MEMBERS REPRESENTING ALL THE STATES OF THE NORTHERN BAPTIST CONVENTION, ATTENDED THE NATIONAL COUNCIL MEETING HELD FROM DECEMBER 28 TO 31, 1942, ON THE KALAMAZOO COLLEGE CAMPUS

# The Baptist Youth Fellowship *MARCHES ON*

THE COUNCIL MEMBERS GATHERED TOGETHER EVERY DAY FOR WORSHIP SERVICES HELD IN THE CHAPEL OF THE BAPTIST COLLEGE IN KALAMAZOO, MICHIGAN

By LEMUEL PETERSEN
*Central Vice-president*

THE Baptist Youth Fellowship celebrated its first birthday at Kalamazoo Baptist College, where the members of the National Council gathered from December 28 to 31, 1942.

Young people and their adult leaders in more than seven thousand churches of the Northern Baptist Convention look to the new denominational youth fellowship to lead and to guide them in the development of their local organizations and programs. The members of the second National Council considered the problems that such Baptist youth face as they spent many hours of thinking, investigating and deliberating in order to provide guidance to Northern Baptist youth.

The manner in which the National Council organized itself for work at Kalamazoo indicates what it attempted to do. Two main problems had to be considered: (1) What type of organizational pattern for youth fellowships shall be recommended? (2) What programs for youth fellowships shall be promoted? In order to deal with these questions most effectively, the members divided themselves into two main committees that, in turn, broke up into subcommittees to consider specific issues concerning the two major purposes.

One subgroup of the organization committee worked on organizational plans for the local church fellowship; another discussed the arrangement for state, city and associational fellowships; and a third considered the setup for the national fellowship. The program committee, also in three subcommittees, worked on the present program, the emergency and future program, and the readjustment of past programs.

Like the melody and the countermelody of a great symphony, two ideas predominated in the thinking and the planning at Kalamazoo. The Council members desired primarily to work out organizational patterns and program suggestions that would bring *unity* in youth work. These representative youth leaders want all young people to be members of an all-inclusive youth fellowship (whether local, associational, city or state) that has the same officers; then these officers should plan the total youth program.

The countermelody to this theme of unity was the desire to retain the heritage of youth organization and work. Therefore, the plans and the programs drawn up at Kalamazoo make provision for continuing the best features of all past units of youth work.

The National Council of the Baptist Youth Fellowship exists to plan the denominational policies of Northern Baptist youth. The Council, a democratic body with representatives from thirty-four states and sixteen city mission areas, meets once a year, at which time the leaders lay out the broad plans and procedures on which the Executive Board and the Professional Staff of the Baptist Youth Fellowship should operate for the next year. The work accomplished at the Kalamazoo meeting now is being gathered into definite materials and pamphlets to be ready for distribution in the fall (in so far as staff and finances allow).

This year one of the chief tasks will be that of preparing a manual giving clear-cut help on organization for youth fellowships. Last year, with the emphasis on program materials, the Fellowship launched the "Plan of United Youth

Action for Christ" and prepared the "Adventure Packet." This year, however, Baptist youth asked further help in organizing to achieve unity.

The youth fellowship that the National Council now recommends for all the churches of the Northern Baptist Convention is to be considered the *youth division of the church.* Thus, all youth of the church, whether in the church school, or in Sunday evening or weekday groups, are to be members of the Fellowship. The youth division (fellowship) is to be related in the educational task of the church to the children's and the adult divisions through the church board of Christian education.

The plan provides for age-group departments (fellowships): junior high fellowship (approximate ages from 12 to 14); senior high fellowship (approximately 15 to 17) and young people's fellowship (approximately 18 to 25). In order to meet local needs, alteration of these suggestions may be made so that some churches will have three fellowships, whereas others will have only two, and small churches but one.

The National Council worked out a simple plan of organization for local, associational, city and state youth fellowships. It provides for the usual executive officers and incorporates adequate adult counsel. It suggests that all planning for the youth fellowship clear through the cabinet to be elected by all youth. This cabinet would be responsible for the church school youth division, Sunday evening youth meetings and weekday youth functions. The cabinet would approve plans for the activities of the fellowship that the committees would submit. The recommended committees are: personal Christian living, evangelism, world service, Christian citizenship and leadership development. These are well adapted to the five great objectives of the "Plan of United Youth Action for Christ."

The National Council prepared a statement in which it explained the relationship of the World Wide Guild, the Royal Ambassadors and other past youth units to the new youth fellowship. "To achieve unity and fellowship and yet retain our heritage, we recommend that the World Wide Guild program shall be continued in name, with weekday meetings, service projects and other activities particularly adaptable to girls' work. All girls of the youth fellowship would be members of this group. The functions and the leadership would be determined by the youth cabinet with the special assistance and guidance of the missionary counselor. By 'functions' is meant projects, meetings and activities; by 'leadership' is meant the appointment of people to do specific jobs either on a permanent or a temporary basis.

"That above statement shall apply to the Royal Ambassadors wherever necessary."

The Kalamazoo Council meeting did not limit its work to a consideration of organizational plans; it gave the same amount of time and effort to program planning.

The National Council officially approved the continuance for another year of the "Plan of United Youth Action for Christ" that had been worked out previously and launched in October, 1942, with wide acceptance by local churches throughout the country. The Executive Board and the Professional Staff were instructed to provide further materials for local churches starting next fall. This Baptist youth program includes five areas of activity: GROW in Personal Christian Living, HELP Others to Become Christians, SERVE Through Missionary World Outreach, PRACTICE Christian Citizenship and DEVELOP Leadership.

A sense of responsibility for leadership in rebuilding the missionary enterprise and for postwar Christian reconstruction of the world motivated the National Council members to adopt specific recommendations for Northern Baptist youth in this work. The young people considered an emergency program with emphasis on the problems of personnel in armed service, war industry, government workers, conscientious objectors and dispossessed groups in the United States. Out of the wealth of suggestions made at Kalamazoo, materials will be prepared for next year's program.

In readjusting past programs, the National Council discussed the status of the Life Service League, training courses of the Baptist Young People's Union of America, missionary education units, church school and Sunday evening programs and student groups. The group recommended continuance of the basic elements of these past programs until further study by the Executive Board could be made.

The Baptist Youth Fellowship, a result of thirty years' work on the part of Christian educators who stressed united and correlated youth work, recommends integrated youth work. The plan, however, cannot mature until churches make provision for their youth in one total plan and program.

The combined thinking of sixty-seven highly intelligent and energetic youth leaders at the Kalamazoo meeting resulted in the formation of an adequate program for Baptist youth.

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THE church is definitely and desperately in need of a wide-awake adult leadership that will keep abreast of the best in the modern program and incorporate as much as is worth while of the past. What can we expect of our children and youth if the adults are constantly revealing a retrogressive spirit? . . . There is more to the Kingdom than gathering statistics, observation of methods, winning a reading contest, or attendance at missionary lectures and evangelistic services. There must be growth in grace, and a personal knowledge of Jesus Christ which becomes increasingly clear.—WESLEY G. HUBER.

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NO ONE is useless in this world who lightens the burden of another. —CHARLES DICKENS.

THE BAPTIST YOUTH FELLOWSHIP EXECUTIVE BOARD FUNCTIONS FOR THE NATIONAL COUNCIL DURING THE YEAR. IT MAKES DECISIONS CONCERNING BUDGET, POLICIES, APPOINTMENTS, PROGRAM AND ACTIVITIES

# Choosing Your Teaching Methods

By EDITH L. GILLET

## The Recitation Method

One of the methods most familiar to many teachers is the one by which they were taught or, at least, the one used extensively in schoolroom and Sunday school classes for many years past. It is the recitation method. The writer well remembers grade and high school days when pupils were assigned lessons and then brought as individuals or a class before the teacher to recite what had been absorbed. The class period was one of testing. Learning during that time was largely incidental. The same procedure was used in the Sunday school.

Fortunately, that conception has changed to a great extent, although we still hear some teachers bemoaning the fact that their pupils do not and will not study their lessons at home, and consequently know nothing about them. For the teacher who still thinks of his task as finding out what the pupils know, the class period is a difficult time and one accompanied by some irritation and concern.

Assignments upon which pupils and teachers agree have real value in teaching and learning. Instead of "study the next lesson," a specific assignment that has interest and value may be found in the quarterly. Other phases of the topic will require outside research. Whatever type is used, the directions should be clear, and source materials should be rather definitely indicated.

## Using Questions

A speaker in an institute for public school teachers once made this statement: "There are two kinds of questions that never should be asked: those that the pupils know and those they don't know." While the members of the audience smiled or gasped a bit, he went on to explain, "If you ask those they know —well, they know and you know and nothing has been gained. If you ask those for which they do not know the answer, you will not get an answer, anyway." Did he mean that questions were not to be used? No, but he did later suggest a kind that would provoke thought rather than merely test knowledge.

Use of the catechism is a practice still followed by many religious groups for teaching facts about the Bible, as well as doctrines and practices of the church. As a rule, this is a process of memorization. The leader reads a question from the book and expects an answer in the exact words written there. In many instances more attention is

given to perfect repetition than to an understanding of the meaning. However, the catechism may be used to good advantage on some occasions for review and as a basis for discussion.

One who has read the four Gospels with the view to discovering the teaching methods employed by Jesus has found that he used questions frequently and very skillfully. It is interesting, also, to note the variety of situations in which he found them to be useful and the different kinds of questions asked.

One of the outstanding occasions was the incident recorded in Matthew 16: 13-16. We can imagine Jesus and his disciples walking along the road together when he rather abruptly asked them, "Who do men say that I, the Son of man, am?" That was probably for information. Then came the more searching one, "But who say ye that I am?" The declaration of faith that resulted is important for all time.

Jesus once used a well-directed question when his criticis were trying to "catch" him: "The baptism of John, whence was it, from heaven, or from men?" They did not dare to answer, for they realized that they had been caught at their own game.

Once after he had given teaching about the coming of the Son of man, this question followed what he had to say: "Who, then, is the faithful and prudent slave, to whom his master has entrusted his household, to give them their food in due season?" (Matt. 24: 45). The genius of his questioning was to arouse further questions in the minds of his pupils, questions which he himself would answer, and to make them think for themselves. Furthermore, his questions were aimed at the formation of character and right conduct.

## How and When Shall We Use Questions?

It has already been suggested that questions are intended to *teach* rather than to *test*. Often a good question will be the best introduction to a class period, to start thinking. When and if the interest should lag, the situation may be helped by good questions. They may be used to suggest a new problem or a new direction of thinking. In discussions a question from the leader will often suggest a phase of the subject not thought of, thus sending the members of the group to search for new information. In the planning of projects, questions are needed to bring out various types of procedure. They are also valuable in testing the value of the enterprise when it is completed. Sometimes the thinking of a young person or a statement he has made needs to be challenged by such a question as, "What do you mean?" or "How do you know that is true?" or "Why do you think so?"

At times a question that seems rather obvious on the surface will start thinking and lead to investigation and discussion. A few Sundays ago, a teacher of seniors asked this question: "Did Jesus keep Sunday?" The majority of the class quickly answered "Yes." One ventured to say, "He kept the sabbath." None of the group had a clear idea of the difference between the sabbath and our Sunday. This question led to investigation of what Jesus did on the sabbath, why the day was changed, and how we should regard its use.

Not all the questions should be asked by the teacher. An interesting discussion about the various denominations and faiths followed a question asked by a senior girl one Sunday morning. On the previous evening she had been talking to a Catholic friend. "She seems so sincere and she knows the answer to everything I asked her about her religion," this girl said. Then she went on to remark, "Why do we have so many denominations?" The same question seemed to be in the minds of the other members of the class, judging from their interest.

A question box or some other method of getting questions from the class often serves as a guide to the leader of a group of young people. They can be worked into the sessions wherever they seem to fit best.

## Characteristics of Good Questions

While many questions will arise naturally from the classroom situation the teacher will need to plan carefully for most of them. For example, the one with which a class session is to be started must hold interest for the group as well

as have possibilities for development. Those intended to help direct discussion can be formulated only after the leader has thought through the subject so carefully that the possible developments can be foreseen. The first requisite is that questions be planned, even written out.

The meaning of questions should be clear. The one who is trying to help others learn usually does not try to "catch" them by tricky questions. Perhaps there is a place for that kind in dealing with certain persons. As a general rule, more is gained by clear, concise questions, leaving no doubt as to the implications.

Questions worth asking require equally worth-while answers. While it is not always possible to exhaust the various implications of all questions asked, it is reasonable to expect that accurate and adequate answers to be given. This may require some discussion or investigation. Teachers need to guard against expecting the very reply they have in mind. Some questions have alternative answers.

The last and perhaps most important characteristic has already been suggested. Questions should provoke thought. As in the method used by Jesus, that of arousing more questions by his own or causing his listeners to ponder, our own should cause the pupils to think before attempting an answer.

### The Verse-by-Verse Method

One of the easiest methods of procedure is that still used by many teachers of young people and adults. Some passage of Scripture having been selected for study, the pupil reads a verse and then tries to tell what it means, or the teacher will discuss it for the class. Such a process requires little or no preparation on the part of pupil or teacher. Unfortunately, it falls short of its intended purpose, too, for instead of getting the meaning of a body of material, each verse is taken by itself, a method that never would be accepted by a teacher of literature, of science or of any other subject. Furthermore, the everyday problems of young people have little or no place in this method for it is entirely material-centered.

After examining a variety of teaching methods, we inevitably come back to this conclusion: No one technique will meet all of our needs. In any class session a variety will be needed, and over a period of time familiarity with all of them is desirable. Naturally, every teacher will not be equally skilled in the use of all of the methods. However, a growing teacher seeking to promote growth on the part of boys and girls will select those which, on each occasion as it arises, will best help to accomplish that purpose.

## Youth Group to Dramatize Religion

A GROWING movement designed to appeal to youths twelve to thirty with a religious-social-recreational program is now gaining momentum in Columbus, Ohio, according to Dr. Roy A. Burkhart, pastor of First Community Church, who is devoting a large part of his time each month to aid in supervision of the effort.

"Most churches are dark at night," declared Dr. Burkhart. "Other gathering places are not. One thing our program is designed to do is keep the churches lighted in the evenings, giving the young people a place to go where they can do something worth while."

The program is called Youth United. Membership is made up of representatives of all Protestant youth groups, as well as other associations of young people.

The groups contemplate a modern revival of the medieval custom of dramatizing religion, using something besides the spoken word to get across the idea of moral values.

"Preaching alone will not attract large numbers of young people," Dr. Burkhart said. "A new approach is necessary. We can learn from the drama, from the arts. There is no reason why moral values need to be dry and uninteresting."

Live, timely topics should be presented for discussion by young groups, he continued. Relations of young people with each other, marriage, education, juvenile delinquency and other problems of this type are the things that provoke the interest of youth.

Members also plan to take over certain specific jobs—assisting in the formation of youth groups in new defense areas.

### *THE BIRTHPLACE OF DWIGHT L. MOODY*

This typical New England home in Northfield, Mass., is the birthplace of Dwight L. Moody, probably the nation's greatest evangelist. Moody started work as a shoe clerk, but soon decided to devote his life to Christian service. With only a scanty education in the elementary schools, and no theological training, he went to Chicago, established a large Sunday school, did mission work, and soon became pastor of a church. His evangelistic preaching won him such fame that he later traveled throughout America and England holding evangelistic meetings. His own lack of formal education led him to do something to help young Christians to prepare more adequately for Christian service, and as a result he founded three famous schools: the Bible Institute in Chicago, Northfield Seminary for Girls, in Northfield, and Mount Hermon School for Boys, just outside of Northfield. Every summer religious conferences held at Northfield Seminary attract thousands of Bible students to Moody's birthplace.

Martha E. Bonham

Philip D. Gendreau, N. Y.

THE WHOLE WOOD-WORLD IS ONE FULL PEAL OF PRAISE.—*Tennyson.*

## PRAYER

MY FATHER, I pledge thee my hands. Strong hands that could crush and destroy life, I pledge to guard and protect life. Slim, graceful hands that could draw eternal music from dancing strings, play hymns in thy praise, purify all hearts with the immortal cords of thy wonders. Stubby, hard hands that could rip cities asunder, I pledge to build temples to thee. Temples rising from the very ashes of those cities that sought to crush your teachings. Fighting hands that would rather close in death than open in pagan salute. These hands, dear God, are yours. Use them as you will.

My Father, I pledge these my eyes. Tired eyes that now search beneath the waves for steel death, I pledge someday to search above the very stars for silver life. Eyes tortured and burned by the acrid smoke of battle will be soothed by thy breath, cool breezes in nature's chapel. Keen eyes that now peer down the hot sights of chattering machine guns, I pledge someday to peer down the cool sights of silent, searching microscopes. With thy help, eyes burning with hate will glow with love. Eyes dark and clouded by ignorance will become bright and shining in the light of thy goodness. Those eyes, dear God, are yours. Use them as you will.

My Father, I pledge this my heart. Let it beat with the rich blood of a thousand races blended, fused, into one brotherhood unto thee. Let it beat slowly, with strong, irresistible power of thy unbreakable faith. Let it beat swiftly with the great exultation of thy victories. Make it tender with thy mercies, gentle with thy compassion, strong with thy strength. This heart, dear God, is yours. Use it as you will.

My Father, I pledge this my voice. Let it scream with the agonies of all men, that all men may hear and give relief. Let it laugh with the laughter of all men, that all men may hear and rejoice. Let it mourn the sorrows of all men that all men may hear and give pity. And let it proclaim the love of all men, that all men may hear and be blessed. This voice, dear God, is yours. Use it as you will.

My Father, I pledge all these faculties which thou hast given, to be held in trust until you call. All that I am or ever shall be is yours, offered with the humble prayer that you will accept this gift. Amen.

—TYLER MACDONALD,
winner of Southern California Stewardship Contest

## *Rejoice! He Is Risen!*

*(Concluded from page 37)*

*Leader:*
Help us to follow him in concern
*Light Voices:*
For the reality more than for the semblance,
*Dark Voices:*
For sincerity rather than for expediency,
*All Voices:*
For quality, not for display.
*Leader:*
Thus may we build upon enduring values as we lose our lives in devotion to his kingdom,
*All Voices:*
Thy universal Kingdom of Immortal Love,
*Leader:*
Which shall live on when our defeats and deaths and disappointments
Are silent, unremembered arrowheads in space.
*All Voices:*
Amen.

CHOIR SINGS: "List! the Cherubic Host," by Gaul.

BENEDICTION (by the pastor):
Now we go forth into our separate ways,
Enhanced for our delight by the splendor of the gladsome Easter season:
May we go in the spirit of worship eternal,
May we go seeking values that shall not taste of death,
May we go reaching out to embrace the unfailing, undying love of the Christ,
Which ever transforms mortal life to immortal reality.

CHOIR: "Sevenfold Amen," by Stainer.

ORGAN POSTLUDE

### What Would You Have Done?
### A Problem for Discussion

## HIGH IDEALS

By CLARK R. GILBERT

A YOUNG man found himself without a job and with a wife and three children depending upon him for support. He faced the same problem as that faced by several million other homes in America during the depression. He cut expenses to the bone, but no income at all meant the gradual use of the few hundred dollars they had laid away for a rainy day.

For days he walked the streets looking for work, unsuccessfully. One day while making his daily search of the short "Help Wanted" column, he saw an advertisement which read: "Wanted, a man to manage local business for large company. Small investment required. Good opportunity."

The young man answered the ad. He had tried everything else; he would investigate this. It could do no harm. In reply he received a letter making an appointment for him to call on representatives of the company the next day. The young fellow felt anxious and eager. Would he get a break, at last?

He kept the appointment. The proposition called for placing several hundred candy, gum, and cigarette-vending machines in different parts of the city. A person could obtain a handful of small candy, a stick of gun or a cigarette by putting in a penny and pulling the handle.

The offer looked fairly good as a money-maker, but the young man turned it down. Afterward he said to his wife: "I don't care to make money by giving little boys a chance to take a penny and get a cigarette from one of these machines in some out-of-the-way place. Youngsters would be the ones who would buy them, because adults generally buy them by the package. Boys can't. I don't want to be responsible for helping boys to form a habit that never can do them any good, and may stunt their growth and harm them mentally. We need money badly, but not that kind."

Do you think he was foolish?

# Ayer Court

By A. C. KRUER

AT two o'clock in the morning Dr. C. O. Johnson, minister of the Third Baptist Church in St. Louis, Mo., lay awake thinking about the new education building in process of erection adjacent to the present structure. It was going up quite rapidly, considering the difficulty in securing materials. In a very short time the roof would be put on.

He became even wider awake as his fertile brain pounced upon a new idea; why couldn't that roof be made to mean something to the church? — Why, of course! A *roof garden*! Five stories above one of the busiest intersections in the whole city, a fine place could be provided where his young people could go to play, or to worship. The Scouts could meet there, and here also he could perform impressive outdoor weddings. This roof garden would be serviceable as much as seven months out of the year, in average St. Louis weather.

You might suppose that a splendid idea like this would release a man for a deep, satisfied sleep; but there remained still another angle to be worked out—*at least one*. What sort of distinctive name ought to be given such a place?

Another problem presented itself. Most of the finances for this building project had been pledged, were already in the bank or out earning interest before the first spadeful of ground was turned up. Despite the necessity of struggling and hobbling along for many years with woefully inadequate building equipment, and with classes and entire departments having to meet next door in a theater and office building, the church had agreed not to build then and handicap itself with a staggering debt that would have to be paid off, with interest, over a period of too many years. Now Dr. Johnson felt that he could not come with this proposition to spend several thousand dollars more on an open-air court upon the roof. In what direction was he to look to obtain the finances for this newest project?

Then he thought of a man in Third Church who could and would give the money. "I'll go and ask Mr. Ayer for the money and we'll call it the Ayer Court!"

The very next morning Dr. Johnson laid his plan before the architect and received assurance that it could be done at a cost of $4,500.

The Ayer Court was to be ninety feet long and fifty feet wide, with a tile floor, surrounded by a concrete parapet eighteen inches in height surmounted by a five-and-a-half-foot wire fence. At one end a penthouse could be constructed for use both as a storage room for the chairs and other furnishings and as a serving room for refreshments.

Dr. Johnson made a luncheon engagement with Mr. W. C. Ayer, the head of the St. Louis Button Company. If you ever have visited Third Church surely you have seen Mr. Ayer standing out in the foyer greeting people. He has brought as many people into Third Church as any other individual. He finds jobs for young people, too. When girls are looking for positions as typists, he gives them a desk and a machine in his office where they can get into practice. He also provides typewriters for people who need them at home, without cost to them; all he asks is that they write him a letter about once a week.

When Dr. Johnson finished explaining his proposition Mr. Ayer smiled and replied, "Thank you, Pastor, for this opportunity. Perhaps this will be the climax of my usefulness to Third Church over a period of thirty years."

At the midweek meeting the following evening, Dr. Johnson shared the good news with his people. The young people were already conscious of the fact that this church would go as far as possible for them, because of the splendid Young People's Department that had been planned for them.

"It's going to be a wonderful thing," said Dr. Johnson, "when it's all completed and those floodlights are turned on. It'll be far enough above and back away from the street to shut out the noise of the traffic, and it's going to be a great asset to our young people's work around here."

Try This Game at Your Next Party

# Galloping Lollipops

By CLEVE WILLIAMS

DRAMA, thrills, excitement — you'll find all of these in the swift relay race of a pair of simple red and yellow all-day suckers. But you must plan it well.

Be serious about it. This is a contest. Have an official starter, equipped with a cap pistol or a large gong. Have a timekeeper armed with a stopwatch. Appoint two field judges, to make sure that the lollipops-on-a-stick do not disappear down somebody's throat by mistake. Give the judges whistles. People to be official, even in a candy race.

Future Easter Dates

| | |
|---|---|
| 1944—April 9 | 1947—April 6 |
| 1945—April 1 | 1948—March 28 |
| 1946—April 21 | 1949—April 17 |

Now divide the players into two teams —the Red Suckers and the Yellow Lappers. They sit on chairs arranged in two lines, facing each other.

Start two lollipops at the right end of the lines; make the players relay them from hand to hand until they travel to the left end of the line, then back. Each player must grasp the 'pop by the stick with the left hand, transfer it to the right hand and give it to the person sitting next. Reverse the order as the lollipop comes back, to finish where it started.

At the sound of the gong, each of the judges hands a lollipop to the first member of the team he is watching. He then races along the line of chairs to keep a careful eye on the lollipop, which must be relayed exactly as directed.

Women have been known to scream, and strong men to yell, as some excited player fumbles and drops the vital lollipop! In case of an illegal transfer, such as the use of two hands at once, the field judge concerned blows his whistle and calls back the lollipop, losing valuable time for that side.

In case of ties, run another race. Or run another anyway. Roofs have trembled and walls have tottered when players of this simple game took it seriously enough to root for their galloping lollipops!

Prizes? All-day suckers for the winning team!

# Keeping the Young Adult Fellowship Unbroken

Someday the millions of enlisted men will be returning to civil life. Will the churches and the church schools be prepared to receive them? The answer, to a large extent, rests with our young adult groups.

By HARRY C. MUNRO[1]

THE disruptive forces of war fall most heavily upon young adulthood. The armed forces, as we well know, consist chiefly of young manhood, maturing rapidly under the conditions of military life from youth into adulthood. Furthermore, the dislocated populations in our new "war industry communities" are made up largely of young adults. Surveys reveal that in some of these communities more than half of all the children are of preschool age.

The corresponding exodus of young adults from many of our local churches leaves behind a depleted group who may feel that there is very little they can do for the duration. But nothing could be more tragic for the church and the social order of tomorrow than for these war-caused dislocations to disrupt or even to retard the young adult Christian fellowship which has been developing with such promise in recent years.

In fact, a new urgency is now upon us to intensify and to quicken the young adult movement as the very means of averting the tragic outcomes of war conditions within the next generation. Unless the return of more normal conditions brings also the return of these young adults to places of activity and leadership in their churches, then alas, both for them and for the churches! Whether or not this will happen depends to a large extent upon what the continuing young adult group, depleted though it may be, is able to do in maintaining an unbroken fellowship with these absentees. What are some of the things to be done?

## Men in the Armed Forces

Keeping fellowship with the men in the armed forces involves such obvious activities as (1) regularly writing them letters, both from individuals and occasionally from the whole group; (2) sending them news items from the home paper, the church bulletin, or through a "round robin" letter to which all contribute; (3) sending them small gifts occasionally. A systematic plan is needed to keep up a more or less continuous flow of such messages. There is widespread testimony to the effect that getting mail regularly and getting plenty of it is one of the happiest experiences of these enlisted men.

A real asset in keeping up this fellowship is the Service Men's Christian League, which last November became available for the use of chaplains. The religious press has carried full information concerning it. Briefly, this is a plan sponsored co-operatively by the Protestant religious forces, through which each chaplain may organize the men under his charge who so desire into a witnessing, serving, and fellowship group. Plans and materials are being furnished to the chaplains by the sponsoring religious bodies, through the headquarters of the Service Men's Christian League, 1703 Chestnut Street, Philadelphia, Pa.

While specifically adapted to conditions of military life, the Service Men's Christian League will seek to provide, along with the regular chapel services, the best available equivalent to the full educational, evangelistic, fellowship, and service program of the local church. Local churches will be urged to prepare their men entering the armed services for membership and participation in the League. Leaflets and Introduction Cards may be secured from the League headquarters. The Introduction Card is to be signed by the pastor and presented to the chaplain by the man entering the service. It commends him to the friendship and spiritual care of the chaplain, and recommends him to the program of the Service Men's Christian League for the duration.

One of the most important considerations in planning the Service Men's Christian League was its possibilities for keeping a more vital contact between the men in the armed forces and the corresponding group of young adults in the home church. It is the hope that existing young adult fellowships will become definitely the local church counterpart of the League; also that in churches where no young adult organization is effectively at work, one will be started with this purpose. Thus the Christian young man in the armed forces will not stand alone or in merely an individual relationship to his chaplain, but will be identified with a supporting Christian fellowship. Furthermore, this group of which he is a member will be but one unit in a far-flung League of Protestant Christian enlisted men. But of even greater significance will be his realization that the League, in turn, is part of a still wider fellowship existing both among enlisted men and their civilian fellow Christians in local churches.

As this movement both in the armed forces and in civilian young adult groups develops, it will perform three distinctive functions beyond the values of its week-by-week program. First, it will be a means of keeping more vital the contacts between civilian and enlisted young adults. Second, it will set the civilian group to the much needed task of preparing the churches to receive and assimilate back into their program and fellowship these millions of enlisted men when they return to civil life. Third, it will prepare these enlisted men for active service in local churches again when the war is over.

## Men in "War Industries Communities"

As for the young adults who have gone into "war industry communities," the continuing local church group has definite responsibilities. The first is to keep in touch with them regularly by mail, and also personally, at least until they are actually identified with some Christian fellowship in the new community. This will take patience and per-

[1] Dr. Harry C. Munro is the Director of the Department of Adult Work, the International Council of Religious Education.

sistence, for working and living condition may present many handicaps. But the need of these young adults for Christian fellowship and influence is acute, and their home church dare not disown them or its responsibility for them at such a critical time in their lives. Here is another reason for the organization in local churches of vital young adult fellowships.

The present disruption of young adulthood confronts the church with grave hazards for the future. The church has never recovered from the effects which the first World War had upon a whole generation of young adults. The dangers and potentialities of the present situation are vastly greater in scope and intensity. A vigorous young adult fellowship movement, with appropriate adaptations to military life, temporary defense communities, and the normal or depleted local church situation, may be a potent factor in conserving the religious welfare and interest of this entire generation. Such a young adult movement—and possibly only such a young adult movement—can prevent the catastrophe which must ensue if the religious life of this generation of young adults becomes disrupted as their social, economic, and vocational life has been upset. The hour calls loudly for a young adult advance all along the line.

*For a fuller account of the Service Men's Christian League, see on page 14 of this issue of* BAPTIST LEADER *the article entitled, "United They Stand."*

# Try Reversing the Procedure

### *A Timely Suggestion to Home Department Workers*

By George M. Dodson

THE Home Department superintendent or visitor delights in seeing the number of Home Department members decrease when it means that more of them have gone back into active Sunday school work. Under the modern conception of the Home, or Extension Department, whereby it includes all those persons who are not in regular attendance upon the Sunday school, the leader recognizes that one of his urgent duties is to get as many as possible to participate actively in the regular program of the school. This is important, if the school, its departments, and classes are to grow.

The visitor who classifies those who should be in regular attendance, but are not, may find that one of the largest groups is made up of those who claim that they need Sunday morning to rest up from their week's activities. They may be sincere in giving this reason. The Home Department worker may feel, however, that all too often this is an excuse and nothing more.

In such cases, since nothing will be gained by arguing the point, why not accept the statement at its face value? This does not mean that the visitor should consider the matter closed; instead, it means that he should approach the individual from a different angle. He should try reversing the procedure.

That is, working through the organized departments and classes, this person should be invited to class meetings or social gatherings held *during the week*. If the first invitation is declined or ignored, the worker should not become discouraged. The thought should be that the members wish to meet this person socially at whatever time is convenient to him, even though he finds it impossible to come to a Sunday school class on Sunday morning.

Having adopted this program, no attempt should be made to hurry this person into active membership. Beyond making it clear that his presence would be welcomed on Sunday morning, he should not be urged too strongly to attend. Give him time to become acquainted with the entire class and to make a few personal friends. This may require a half-dozen or more week-night meetings of a social character.

Then comes the test of the drawing power of the class. If interest and enthusiasm for the Sunday session are apparent in the conversation of the members, then the natural desire of the "prospect" is to come and see for himself what the class has to offer. If no such eagerness is awakened during this period, the class should admit that a large part of the blame rests upon itself.

The social life of the Sunday school class should be considered as a secondary function. Nevertheless, the alert worker can often use it as a means of interesting Home Department members in the active work of the school.

# Indianapolis Pastors

### *Have Inspiring Service Record*

The Permanent Council of the Indianapolis Baptist Association encourages long pastorates. Shortly after his recent election to the council presidency, the Rev. Carl A. Metz (right, front row) who has been pastor at the First Church, Lebanon, for 13 years, assembled the group of ministers shown below, who have been on their present fields a total of 136 years.

(Back row, left to right) Dr. L. C. Trent has finished 20 years at the Woodruff Place Church; Dr. U. S. Clutton will soon mark his 35th year at Tuxedo Park; the Rev. W. F. Buckner has been 16 years at New Bethel, and the Rev. Clive McGuire has been Baptist City Executive more than 13 years.

With Mr. Metz on the front row, and each with a 13-year record, are, (left to right) the Rev. Ruben H. Lindstrom, of Southport; Dr. George D. Billeisen, of River Avenue, and the Rev. Adolph Bredy, of Bethel.

The Rev. F. F. Young, who has been 36 years at the First Baptist Church of North Indianapolis, and the Rev. Charles H. Scheick, with more than 20 years at Lynhurst, are not shown in the picture.

The Rev. Samuel W. Hartsock, associational moderator, has been a pastor in Indianapolis more than 30 years.

# International Sunday School Lessons

**Theme for the Quarter: Life and Letters of Peter and of John**

*Aim:* To find, through a study of the lives and letters of Peter and John, help for Christian living today.

*These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.*

LESSON I — APRIL 4

# Peter and John Become Disciples of Jesus

*John 1: 29-42; Mark 1: 16-20*

*John 1: 29-42*

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

*Mark 1: 16-20*

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

KEY VERSE: *And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.—Mark 1: 17*

## TO BE READ EACH DAY

Mar. 29. M. John the Baptist Introduces Jesus. John 1: 29-34
Mar. 30. T. Andrew Brings His Brother to Jesus. John 1: 35-42
Mar. 31. W. Called to Discipleship. Mark 1: 16-20
Apr. 1. T. The Call of Levi. Mark 2: 13-17
Apr. 2. F. Disciples Witnessing for Christ. John 1: 43-51
Apr. 3. S. Jesus as a Soul Winner. John 4: 5-10, 27-29
Apr. 4. S. Ready for Service. Isaiah 6: 1-8

## SCRIPTURE SAYS

***By W. W. Adams***

For three months we have been studying the Gospel of John. For the next three months our lessons are to center around Peter and John.

Our Bible is a record of the personal God's dealings with persons. The entire story of redemption is the story of persons—persons who refuse to do God's will and persons who work with him in carrying forward his program. Peter and John must be numbered among the most important persons of the Bible.

Simon Peter was the son of Jonas and the brother of Andrew. He was born at Bethsaida and, with his wife and mother-in-law, lived in Capernaum. He made his living as a fisherman on the Sea of Galilee. The name "Peter," the Greek for "rock," was given to him to symbolize the rocklike quality Christ would later develop in him.

Peter became a leader among the apostles even in Jesus' day. Not that he was ever chosen or appointed to the place of leadership. Christ himself was the real leader. As often as otherwise, Peter's forwardness, instead of marking him off as a leader, proved him the very opposite and made it necessary for Jesus to rebuke him.

John was the son of Zebedee and Salome. He had an older brother, James. It seems clear that John was also from Bethsaida, and was a fisherman. He, like Peter, was with Jesus from the days of John the Baptist.

Like Peter, John was prominent among the apostles. Both belonged to the inner circle (Peter, James, and John), a sort of cabinet on which Jesus leaned heavily during his public ministry. Both were present with Jesus at the transfiguration and in Gethsemane. Both were prominent in the early church. Both had contacts with the apostle Paul. Tradition has it that Peter died in A.D. 68 or 69, a martyr in Rome. John, after the conference in Jerusalem (about A.D. 49, cf. Acts 15), is said to have gone to Ephesus where he became the leader of all the churches of Asia Minor. Tradition has it that he died about A.D. 100.

Our lessons during these three months will consider the high lights in the experiences of both Peter and John as recorded in the Gospels, in Acts, and in some of their letters. These studies will give us a splendid opportunity to follow the struggles and achievements of these two dynamic personalities. We shall see that the two together make a rather full study in personalities at their best. Peter was impulsive, explosive, brave; yet deeply spiritual and (finally) a real rock in the foundation upon which the Christian church rests. John was more meditative, quiet; yet also deeply spiritual and (ultimately) as brave and loyal in any crisis as was Peter. We shall see also that the idea that John was the apostle of love, in the sense that he was

never angry or intolerant, needs to be reconsidered.

Our printed Scripture passage combines the longer account of Peter and John's introduction to Jesus, as found in John's Gospel, with a short account in Mark. It is impossible for us to determine the relationship between these two experiences. Those who try to harmonize the accounts usually put the experience as told by John as coming before that by Mark. That view has some things in its favor.

### Introduced to Jesus (John 1:29-36)

According to our Fourth Gospel, it was John the Forerunner who prepared the way for Jesus, by calling all men to repentance from sin and faith in the coming Messiah and then by introducing some of his disciples to Jesus. John the Baptist had become so popular that some were wondering "whether he were the Christ, or not" (Luke 3: 15). The time came when he had to explain to the Jewish leaders that he was only a voice calling men to prepare for the Messiah (John 1: 19-28).

On the very next day, Jesus came into John's presence. John saw him coming and spoke to those with him. "Behold the Lamb of God, which taketh away the sin of the world." That statement was filled with challenge. It identified Jesus as God's Son, the Messiah, the Sacrifice to be offered, by which the sins of all men (the world) may be borne away. Then he identified Jesus with the one about whom he had been speaking. This Jesus who now comes after John in point of time, was in significance ahead of John. He is to be preferred before John (cf. Mark 1: 7 f.; Luke 3: 15 f.).

John previously had not known the Messiah in person: he had only known that "he should be made manifest to Israel." It was to prepare men for the coming of the Messiah that John had been baptizing the people.

Now the great hour has come: Jesus is in John's presence. John is now privileged to point to Jesus and to identify him definitely. "I saw the Spirit descending from heaven like a dove, and it abode upon him." How had John recognized Jesus as the Messiah? God the Father, who had commissioned John to his work, had given him a sure sign: "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John can now say proudly that he has seen this sign, and consequently has been able to bear witness that this Jesus upon whom he and his hearers are looking is the Son of God.

We have no way of knowing how many of John's disciples heard his testimony to Jesus as the Lamb of God. On the following day he bore a similar testimony in the presence of two of his disciples. His testimony on this second occasion, according to John's Gospel, was briefer. "Behold the Lamb of God!"

### Following After Jesus (John 1:37-39; Mark 1:16-20)

Our Scripture passages do not dwell on the scene from John's standpoint, as these two disciples leave him to follow Jesus. John was human: he loved his disciples, his friends. The fact that he had prepared men to become followers of Christ and was glad to introduce them to Jesus and to see them go after him, only adds to our appreciation of the bigness of his heart and the loyalty of his spirit. He had stood enraptured with the vision of the Messiah coming toward him. He now stands entranced with the sight of two of his disciples breaking company with him to follow Jesus.

Jesus became aware of the presence of these men. He may have heard John's words. He did three things: he turned about, beheld them following, and spoke to them. "What seek ye?" What do you mean, what is your purpose in following me?

The two men addressed Jesus as "Rabbi"; more accurately, "Teacher." "Where dwellest thou?" Where is your home? Your permanent place of abode? Jesus knew how to deal with men. After all, it was not the *place* of his dwelling that interested these men, and Jesus knew it. That was only an incident in getting acquainted. Being together would give them an opportunity to learn more of him. So, instead of telling them where he lived, he gave them the invitation, "Come and see." The men went home with Jesus and spent the day with him.

On another occasion, Jesus found these men engaged at their work as fishermen. He invited them to follow him, with the promise that he would make them fishers of men. They responded without argument, leaving their nets and their work. That was not easy. It required faith. It was more the result of something magnetic and inspiring in Jesus than anything else.

What did Jesus and these men talk about on that first day of fellowship? A definite suggestion comes to our attention in the next stage of this unfolding record. But we have now come to something basic in discipleship to Jesus: a willingness to follow Jesus upon the testimony of others and in answer to his own invitation. In fact, when one who knows Jesus bears witness in such a way as to introduce him to strangers, so that these strangers may hear Jesus' personal invitation, the way has been cleared to discipleship on the part of those strangers. It all then depends on their willingness to "come and see."

### Bringing Another to Jesus (John 1:40-42)

Who were the two men who followed Jesus upon John's introduction? Without doubt, one was John the apostle, writer of the Fourth Gospel. He never names himself in his record. The passage of Scripture we are studying does not follow John's story.

But we are introduced to Andrew, brother of Simon Peter. Andrew and John were the two who spent the day with Jesus. Andrew had other interests. But the first thing he did was to go find his brother Simon. He made a startling announcement: "We have found the Messias." How did Andrew know Jesus was the Messiah? For one thing, John had so identified him. Then we may be assured that Jesus had confirmed that claim in the discussions of the day which he and the two men had spent together. John and Andrew would certainly ask questions. Jesus did not dodge proper questions. He cleared up all doubts, so that Andrew could say to his brother, "We have found the Messias."

Nor did Andrew stop there. "He brought him to Jesus." Jesus did the rest. He looked upon Simon, calling him by his name. Then he startled Simon. "Thou shalt be called Cephas, . . . A stone." Jews were familiar with the custom of giving a person a new name to commemorate a new experience. This new name, promised to Simon, marked off this acquaintance with Jesus as a most significant experience. And Jesus began that day to transform this unstable, explosive fisherman into the great rocklike apostle that he became in later years. Do not forget Andrew's part here!

## LESSON APPLIED

***By Howard K. Williams***

The aim of this quarter's lessons, as suggested by the lesson committee, is "to find, through a study of the lives and letters of Peter and John, help for Christian living today." Let us try to realize this aim as we prepare and teach these lessons. Let us make these two men appear as they were—real, living, regular men. Let us bring our lessons down to everyday life.

### John and Peter

John the Apostle was a mystic, more a man of thought than a man of action. Peter was the type that acts first and thinks afterward, but the roughness of a fisherman's life had not roughened his fineness of spirit.

Two impressions arise from a study of Peter and John. One is with regard to the different kinds of people whom Jesus can use in his service. One can

hardly imagine any two good men so different from each other as were Peter and John. Both were good men. Peter was a likable character when Jesus first met him. People probably said of him, "He is a fine fellow, with a heart of gold, but you never know how to take him. He blows hot and cold, but mostly he blows; a tempestuous fellow." John, on the other hand, younger than Peter, was quiet and thoughtful. People probably came to him with their problems, even older men than he. Jesus saw the good in each of these men and the good ways in which he could make them useful.

We are not all of the same mold. Indeed, we all differ one from another. No one can say to another, "You must be like I am before you can be called Christian." Sir John Franklin, the great English explorer, was a very devout Christian, and God used him greatly; but he was quite different from the quiet Thomas à Kempis who spent his life in a monastery. Yet God used both of these men to the good of others. In your church and in your Bible class you have a great variety of people, but Jesus can use each person to his glory, if only that person is willing to be used.

The other impression is with regard to how much of the New Testament, under the inspiration of the Holy Spirit, we owe to these two men, just because they gave their lives to the service of Christ. They might have died, after having lived in comfort and ease as successful fishermen, and nobody would have heard of them today. But because they accepted Jesus' invitation to become fishers of men, they have linked their names forever with Jesus in a never ending helpfulness. Like the poor widow and her two mites, their story becomes associated forever with the story of Jesus.

Linked with Jesus, we become perpetual partners in the work of grace. When a man sets out to advance himself, he, like Saul of the Old Testament, will end in littleness. But when a man meets Jesus and sets out to advance his kingdom, he, like Saul of the New Testament, will end in greatness. Witness poor William Carey cheating his master with a counterfeit shilling before Christ came into his life, but becoming the great apostle to the heathen after meeting Jesus!

## Discipleship

We come now to the entrance of Peter and John upon their activities as disciples of Jesus. The dictionary will be helpful here. Look up the word "disciple." A disciple is a "pupil"; "one who believes and practices the teachings of another"; "one who learns." The teachers of antiquity were for the most part "peripatetic"; that is, they "walked around," from place to place, their disciples walking with them, and they taught as they walked. Socrates and Aristotle taught in this fashion. So did Francis of Assisi. Today, teachers of geology and botany take their classes on teaching tours. If you have visited any of our great national parks, probably you have gone with a guide on a teaching tour.

Jesus called disciples "that they should be with him," and as they walked he taught them many things. How he changed the view of nature in the minds of his disciples! "Look at the lily!" "See the sparrow!" "All these belong to your Father who sends the rain and provides the sun!"

One day John the Baptist was walking with his disciples, teaching them. Presently John saw Jesus, and said to his disciples, "Behold the Lamb of God." Two of John's disciples, hearing these words, left John and became disciples of Jesus. One of these was Andrew, easily identified as Simon Peter's brother. Always Andrew lived under the shadow of his brother's greatness. "There goes Andrew! You know, Simon Peter's brother." He played second fiddle. But one wonders what Simon Peter might have become if it had not been for Andrew. If the final record were revealed it is not unlikely that Andrew would rate as high as Peter, perhaps even higher than Peter.

No one need be ashamed of playing second fiddle. The second fiddle is necessary for full orchestral harmony.

## Jesus

Unfolding the subject of this lesson, we come now to Jesus. Peter and John became disciples of *Jesus*. It is very important whose disciples we become. The disciples of Socrates listened to his teaching and tried to follow his noble example, but Socrates was only a teacher and an example. At the close of his life, on the day he was to drink the cup of poison, he said to his disciples, "Do not weep for me! It may be death is a blessing and not a curse." He died with a guess about death on his lips.

Jesus is the "Lamb of God, which taketh away the sin of the world." Jesus is the greatest teacher the world ever has had. Jesus is the greatest example of the finest in character. But Jesus is more than teacher and example. Jesus is our Saviour. "Thou shalt call his name Jesus: for he shall save his people from their sins."

Jesus did not say, like other teachers, "Here are the facts. Take them or leave them." He said, "Here is the truth. Walk with me and I will help you to know it and to live it." We used to be taught "writing." The Spencerian hand was perfectly printed at the top of the page. Sometimes our fingers would make a sorry mess of copying. Then an understanding teacher would hold our hand in hers and help us with the letters. Jesus is like that. We do our best, but fail to reach the standards, and then if we will let him, Jesus comes and helps us where we have failed. He becomes our Saviour.

## The Background of the Call

These calls to discipleship doubtless were not as sudden as they seem. John's disciples had experienced a vigorous though partial teaching of the truth. Too, these early disciples had had training in the home and in synagogue, else the appeal of Andrew to Simon, "We have found the Messias," would have had no meaning. We cannot stress too greatly the importance of the home training of Moses in relation to God's call to him to become Israel's leader. So there must have been a desire for the Messiah, before the call to accept him became effective. Perhaps these disciples often talked about the Old Testament prophecies concerning the coming of the Messiah, and they doubtless longed for him to come. So they were ready to receive him when he did come.

Are we preparing our children to want to receive Christ into their lives? One of the terrible things about this war, with the absence of so many from the services of the church because of it, is that the ministries of religion are lacking in many lives, and the slow process of building up a religious background will have to begin at the beginning when peace finally comes.

## From Fishers to Fishers

Jesus' disciples were to catch men for God as they had caught fish for profit. "I will make you to become," said Jesus. The turning point of the prodigal son was when he changed his philosophy of life from "give me" to "make me." He started the downward path when he said, "Father, give me the portion of goods that falleth to me." He started the upward path when he prayed, "Father, make me as one of thy hired servants."

Jesus will make us winners of souls in whatever occupation we may find ourselves if it is a right occupation, even as he promised the fishermen that they would become fishermen for him.

Look now at the lesson title and see if it means more than when we started.

*Who?*—Peter, John, Jesus.

*What?*—Discipleship.

*Why?*—To win people to an acceptance of Christ.

*How?*—By turning ourselves over to Christ, to make us.

*When?*—Whenever we are willing that Christ shall control our lives.

## VIEWPOINT OF YOUTH

***By Clarence W. Cranford***

### Stating the Case

"Is your religion worth propagating?" That question used to be asked by Robert E. Speer of all missionaries who were about to be sent out by his denomination. He then counseled them not to go unless their answer to his question was a ringing affirmative. Certainly, all evangelism, whether personal or otherwise, begins in the conviction that what Christ does for life is worth sharing—indeed, means so much to us that we *must* share it.

Many Christians will admit that Christ means everything to them, but they have a great many inhibitions about saying so to others, particularly if the others happen not to be Christians. Said the psalmist, "Let the redeemed of the Lord say so" (Ps. 107: 2). But that is not an easy thing for many Christians to do. At this point is one of the real weaknesses of modern churches. We expect the minister and the professional evangelist to win others, and neglect person-to-person witnessing.

### Developing the Idea

Let us begin by admitting that speaking to another about his own personal religious life is difficult for most of us to do. Concerning the great beasts that once roamed the earth, one writing on natural history says, "The climate changed, and they died." Well, the climate of our modern life has not been conducive to personal witnessing for Christ. If we do speak to another about the claims of Christ, the chances are we do so in an apologetic, timid manner.

W. H. P. Faunce, former president of Brown University, in a collection of chapel talks entitled *Facing Life*, speaks about "the tyranny of the crowd." "I have known," he says, "students to snatch from the piano the sonata of Beethoven which one of their number was playing and insist that he substitute the fox trot which all the men in the fraternity house could appreciate. I have seen a student carrying a volume of Shakespeare's sonnets in his inner pocket, reading it when alone, but when in a friend's room professing devotion to only the 'best sellers' and the five-cent weeklies . . . the student who wants to make Sunday a day of noblest inspiration finds it hard to rise above the polite loafing of his dormitory."

"But," he goes on to say, "the most damaging of all democratic tyrannies is that which makes it bad form to profess or even to possess religious faith. The student who brings to college a deep and glowing faith, who sees that the great need of the world is not clothes to wear or bread to eat, but a real knowledge of God and of what is worth while in life—such a student is at least as much needed in a community as one of athletic or literary or dramatic ability."[1]

Of course we are not likely to share if we ourselves are not sure of what we have to give. Albert W. Beaven defines evangelism as "the contagion of enthusiasm for Jesus Christ." "The methods which we employ," he says, "are only channels through which this enthusiasm can flow."[2]

We must begin, then, by being enthusiastic about what Jesus means to us. That means we must *know* what Christ means to us. There was no uncertainty about Paul's witness. "I am not ashamed of the gospel of Christ." "I know whom I have believed, and am persuaded . . ." Paul's relationship to Christ was *real*. It was something he *could* talk about.

Now, if we are uncertain at that point, our first concern is not with the other fellow, but with ourselves. A young minister asked an experienced one how to have a revival. And the older minister replied, "Draw a circle on your study floor, and kneel in that circle. Then pray for God to begin the revival inside that circle, and stay there till the revival begins in you." If Christ does not mean enough for us to talk about, then we had better find out why, and think and pray until he does.

### Applying the Lesson

A class might review such a book as *Evangelism for Today*, by Lin D. Cartwright, which presents an up-to-date discussion of the problem.

This would be a good Sunday to prepare a prayer list of unsaved persons and persons who need to be won back to the church. Certainly prayer ought to precede any effort to win a person to Christ.

Discuss steps that can be used in leading a person to commit his life to Christ (such as befriending him, inviting him to church, bringing him to church, introducing him to the pastor, telling the pastor about him, and getting him interested in some group in the church).

### Discussing the Problem

1. What would you say to a person whom you would win to Christ?

2. Try to put into words what Christ means to you.

3. What can you do to interest another in the Christian life? (Remember that many need to be rewon, having slipped away from the church and active Christian service.)

[1] W. H. P. Faunce, *Facing Life*, p. 29. The Macmillan Company. Used by permission.

[2] *Church Management*, November, 1929.

## SCHOOL AT WORSHIP

***By Glenn H. Asquith***

THEME: *Fishermen Become Fishers of Men*

PRELUDE: A "Nocturne," Chopin, or the hymn tune "Germany." (String or brass instruments with piano.)

CALL TO WORSHIP: "Every day will I bless thee; and I will praise thy name for ever and ever."—*Ps. 145: 2.*

INVOCATION

HYMN: "All Hail the Power of Jesus' Name." (Tune, "Miles Lane.")

SCRIPTURE: Luke 5: 1-11

RESPONSE: The second stanza of "O Master, Let Me Walk with Thee."

SILENT PRAYER *(the leader may suggest that the prayers follow this order):*

A prayer for relief from strain, that the soul may be quiet before God.

A prayer that lesser things may fade in importance as God is contemplated.

A prayer that God may point out the avenue of life's greatest investment.

CLOSING PRAYER: O God of the boundless deeps of earth and sky and of the human spirit, we reach out in our desire to find the best pursuits toward which to set our eager abilities and enthusiasm. May we be led to the task which is worthy of our best. *Amen.*

HYMN: "Dear Lord and Father of Mankind"

MEDITATION: There is a unique fascination in fishing—a fascination which makes Christ's figure of speech all the more effective: "I will make you to become fishers of men." First, we may say, there is the net or tackle to be prepared. This we can make to mean almost anything—a knowledge of the Bible, or a thorough preparation of ourselves by prayer and discipline. Then, the bait must be selected. How wise we must be to choose the proper approach to the soul for which we are angling! Then there must be the faith to wait until God blesses our endeavors. And kindness and love and wisdom must be exercised to "land" the man whom we have caught for God.

But have we not missed the larger meaning in Christ's words? He spoke to fishermen in their language. But to Matthew, the receiver of customs, he might have said, "I will make you to become a collector of men." To a farmer he might have said, "I will give you the good seed to sow." To a carpenter he might have said, "I will make you a builder of the Kingdom." It seems that he was saying to all men, as he said to the fishermen before him, "I will glorify your daily work by giving it a spiritual and eternal meaning. Follow me."

HYMN: "Brightly Beams Our Father's Mercy"

BENEDICTION

LESSON 2 — APRIL 11

# Peter and John Witness Christ's Glory

*Mark 9: 2-8; 2 Peter 1: 16-18*

*Mark 9: 2-8*

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

*2 Peter 1: 16-18*

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

KEY VERSE: *And a voice came out of the cloud, saying, This is my beloved Son: hear him.—Mark 9: 7*

### TO BE READ EACH DAY

Apr. 5. M. The Transfiguration. Mark 9: 2-8
Apr. 6. T. The Voice from Heaven. 2 Peter 1: 16-18
Apr. 7. W. Paul's Heavenly Vision. 2 Corinthians 12: 1-5
Apr. 8. T. John's Vision on Patmos. Revelation 1: 9-18
Apr. 9. F. Longing for the Courts of the Lord. Psalm 84: 1-7
Apr. 10. S. The Glory of the Church. Haggai 2: 6-9
Apr. 11. S. The King of Glory. Psalm 24: 7-10

## SCRIPTURE SAYS

*By W. W. Adams*

We are now considering some high points in the experiences of Peter and John, as they were transformed from humble fishermen of Galilee to mighty apostles of Jesus Christ. It was, of course, Christ himself who transformed them. But we are not now studying the life and ministry of Christ, considered objectively; we are studying Peter and John, as they came in contact with and were changed by Christ. This purpose modifies somewhat the method of our development of these lessons.

No one would argue that the Scripture passages chosen are the only important ones that set forth Peter and John's vital relationship with Christ. In his matchless book, *The Training of the Twelve,* A. B. Bruce has included nearly all of the Four Gospels. That is to say: almost everything that Jesus did, from the days of John the Baptist to his ascension, went into his training of the apostles. The reader will think of other incidents in the lives of the two apostles that might have been chosen for study. This much we all know: the transfiguration of Jesus was surely a significant milestone along the road over which Jesus led his disciples.

The printed Scripture passage for this lesson combines a brief portion from Peter's Second Epistle with Mark's record of the transfiguration.

### The Occasion (Mark 9:2*a*)

Mark begins his record with the words, "And after six days." This parallels Matthew's account exactly (Matt. 17: 1). Luke (9: 28) has, "about an eight days after these sayings." We need to examine the occasion a little more closely.

On last Sunday we saw the disciples becoming acquainted with Jesus at the beginning of his ministry. In today's lesson we have moved forward more than two years. During most of that time Jesus was seeking to reveal to his disciples the twofold fact that he was the Messiah and was even then inaugurating the kingdom of God on earth.

At the Passover season, one year before his crucifixion, Jesus began a series of special efforts to instruct his disciples. This was done in view of his coming death and of their responsibilities as his future interpreters. After several weeks, perhaps three months, with the disciples, Jesus held an examination at Caesarea Philippi. The twelve came through the examination with a perfect grade. (Read the account in Matthew 16: 13-20; Mark 8: 27-30; and Luke 9: 18-21.)

This fact led to a definite turn in Jesus' dealings with the twelve. Read Mark 8: 31-38 and see two things: the new theme of Jesus' teaching and the disciples' response to it. The disciples had gladly recognized Jesus as the Messiah. Jesus knew that the next phase of his teaching would be more difficult for the twelve than the fact of his kingship in the kingdom. A suffering, dying Messiah! Like all the Jews of their day, the twelve had no place in their thoughts for such a conception. But Jesus' death was not only a fact of the future: it was basic, inevitable. Jesus must, therefore, teach his disciples to accept that fact and to be ready for it when it came.

So Jesus began to teach on the new theme. With what results? Complete failure. Peter, speaking for the entire group, rebuked Jesus pointedly for even mentioning death. Jesus in turn rebuked them, reminding them that if they had heaven's view of the matter they would see it as he did. And still more: discipleship to him involved the principle of cross bearing.

But Jesus knew that thus far the twelve had refused to listen to his words. What, then, could he do? Merely to rebuke the twelve would not solve his problem. His task was to instruct them. His heart was heavy: for in addition to his own approaching death he now faced this difficulty with his future interpreters. So both for his own sake and for the sake of his disciples, Jesus decided to draw aside from the larger group.

### The Persons (Mark 9:2*b*)

Jesus is the central figure in this scene. He has with him Peter, James, and John—that inner circle that we noticed in last Sunday's lesson. We have no way of determining why Jesus wished to have only these three with him. There are times, however, when one can accomplish more with a small group than with a crowd. Then we must assume that Jesus saw evidence of greater alertness and responsiveness on the part of these three men than on the part of the others. If Jesus could succeed with these three, he could then use them in opening the hearts of the others. Nor was Jesus' only thought concerned with these three men. He personally

needed intimate fellowship, for his own sake. He could realize that better with three than with twelve.

### The Glorification (Mark 9:2c-3)

The place of this experience is neither known for a certainty nor important. Tradition has it on Mount Hermon, a mountain more than 9,000 feet high, in the nothern part of Palestine. Here, or on some other "high mountain," Jesus and these three spent the night. Sometime during that stay Jesus was transfigured.

What actually happened to Jesus is told very briefly by Mark. "His raiment became shining, exceeding white." There are those who deny the actuality of this experience. Some make it altogether subjective. They say that while Jesus was praying (Luke 9: 28 f.), his Father filled his mind and heart with a wonderful sense of the meaning and worth of his mission. He came to see that all that the law and prophecy had sought to accomplish, would ultimately fail apart from the completion of his ministry. And to complete that ministry, he must die. Still others find no difficulty in accepting the story literally. They believe that Jesus was transfigured —so wonderfully changed that even his raiment became glistening white; that Jesus here, for a brief moment, enjoyed a return to that glory which was his before (and after) the incarnation. But this is not to say that we can explain the event. No, we cannot explain it; but that does not disprove it. The reality of the experience is completely harmonious with the entire record of the miraculous element in the life and ministry of Jesus.

### The Visitors (Mark 9:4)

We are not strangers to Elijah and Moses. Moses represents the law, Elijah represents prophecy. The two together represent the entire pre-Christian economy. Through the law God sought to effect his covenant with Israel and to mediate himself to all peoples through Israel, his priest-kingdom. Through prophecy God sought, first, to call Israel back to the covenant, and second, to prepare Israel for the great messianic age in the future. And all was to be done that God might ultimately perfect his plan to bless all nations through Abram (Gen. 13: 1-3). In some way, all of this effort and purpose now converges on Jesus. Further, it narrows down pointedly to his death, soon to come to pass.

### The Effects (Mark 9:5-6)

The immediate effects upon Jesus are not related. The story follows Peter, James, and John. It is not difficult to fill out the picture of what happened. We have already made reference to the fact that this little company spent the night on the mountain (Luke 9: 37). Luke also refers to the disciples being heavy with sleep, and awaking from sleep (Luke 9: 32). Luke had previously stated that the transfiguration took place as Jesus was praying. How long did he pray? Remember that it was night. These men had climbed the mountain during the afternoon. If Jesus prayed a long while, the sleep of the disciples can easily be excused.

Mark says that "Peter answered and said to Jesus." But assuredly Jesus had not spoken to him. Peter was answering a situation, one that he felt called for some response on their part. Now we know that Peter could very readily conclude that he should speak—on some occasions when truer insight would have dictated silence on his part.

Evidently Peter (and the others) went to sleep while Jesus was praying. His glorification came while Peter was asleep. When he waked up and saw Jesus, he considered what he saw. That vision may have permitted him to hear even the theme of the conversation. We know he saw Moses and Elijah. These visitors and the subject of the conversation (Jesus' decease at Jerusalem, Luke 9: 31) drove Peter back upon his recent rebuke of Jesus for speaking of dying. But what should he say? "He wist not what to say." Literally, he had been unable to conclude what to say; this indicating that he had considered the matter. Fear seized him. It never occurred to him to keep silent.

"Master, it is good for us to be here." Then he proposed to build three tabernacles there: one for Jesus, and one each for the two visitors. It is useless to try to dig down to Peter's purpose in making this proposal. There is no valuable meaning in the words of one who is speaking without knowing what is in place. He was, of course, trying to please Jesus.

### The Voice (Mark 9:7)

A cloud overshadowed them, signifying the presence of God. We recall the Shekinah in connection with God's presence in the tabernacle. Then God, who had spoken at Jesus' baptism, spoke plainly this imperative: "This is my beloved Son: hear him." Listen to what he has to say. While this imperative holds for anything Jesus has to say, naturally the disciples would think immediately of their recent failure to heed what Jesus had said regarding suffering—for himself and for them. Hear ye him! These words are needed today, as they were long ago.

### The Conclusion (Mark 9:8)

Quite abruptly the whole scene was concluded. The disciples looked around to discover that they were once again alone with Jesus. The visitors, the heavenly brightness, and the voice were gone. Jesus will now take up his work, including his teaching the disciples, where it had been left off—with the memory of this great experience to help him and the disciples.

### The Significance (2 Pet. 1:16-18)

Many years later Peter was seeking to make permanent the record of Jesus and to assure his readers that these records were dependable. In narrating the record of the presence and power of Jesus Christ, Peter was not telling an imaginary story. Rather, he was recording what he himself had seen and heard. He had seen the very glory of the Son of God and had heard the Father's voice. This vision had steadied and guided Peter through the years, and he would now use it to steady and guide others.

## LESSON APPLIED

***By Howard K. Williams***

Here is one of the most interesting scenes in Scripture or anywhere else. See it for yourself. Then take it apart, break it up into its various elements, so that you may put it together again with richer significance, both for yourself and for your class.

### "After Six Days"

Six days after what? Luke has it "after eight days." In one case the two end days were counted in. But after what? If you will read the preceding verses you will find that Jesus had been talking about his death on the cross. It was because of the accepted cross that there could be a transfiguration. In Caesarea Philippi, Jesus had given his disciples their first lesson about the cross. Six days later he stood with them on snow-capped Hermon, which rises more than nine thousand feet above sea level. There the fashion of his countenance was changed. In the Gospels this metamorphosis is associated with Jesus' acceptance of God's plan about the cross.

On the slope of a mountain, near Geneva, Switzerland, there is planted a cross. Often the city is enshrouded in dense fog which hides the sun. The cross, however, is above the ordinary fog line. One day a tourist, climbing the side of the mountain, stopped for a moment to exchange greetings with a farmer. In the course of the conversation the tourist said something about the dullness of the morning. The farmer quite simply answered, "Climb on up this path and you will find a cross. There you will find that the sun is shining."

This incident was true of Jesus. It is true in a less degree of everyone who accepts God's plan of the cross. There is something finer in the countenance of any man or woman who accepts the cross, in Jesus' name; who takes upon himself some extra burden for Jesus' sake. The surest beauty aid for the face is the cross accepted in his name. "He was transfigured." So may we be. Luke tells us that "as he prayed, the fashion of his countenance was altered" (Luke 9: 29). As the sun transforms the face of the earth and reveals its beauty, so does the light of heaven transform a sacrificial, praying soul.

### We See by What We Are

Why did not Herod and the leaders of Israel see and appreciate the significance of the Star of Bethlehem? They did not have the capacity to appreciate it. They had crowded out the best from their lives. Why did not more shepherds hear the heavenly chorus? They were too occupied with other things. Why did not *all* the disciples see the transfiguration? Jesus took only the three up the mountain, because, apparently, they were the only ones ready for that high experience.

Luke tells us that "he took Peter and John and James, and went up into a mountain to pray." Could it be, however, that he invited them all, but that only the inner circle of three accepted the invitation?

Most Christians today do not climb mountains in order to attend prayer meetings. They do not attend them under the most favorable of circumstances! People will crowd the theaters to see a four-hour production. They will jam a baseball park, or a football stadium, or go even to listen to a spectacular preacher; but the poor prayer meeting must go begging, and "the well-attended prayer meeting" is well attended in proportion as it is not a prayer meeting at all. We can never see the transfigured Christ until we are willing to climb the mountaintop with him to a prayer meeting. We must have spiritual appreciation before we can have spiritual perception. We must have a sense for beauty before we can see beauty in the sunset skies, in the flowers, in music, or in moral and spiritual worth. That is why only Peter, James, and John saw the transfigured Christ.

### What Did They See?

1. *Jesus.* There took place "before them"—that is, as they were looking—a transformation in Jesus. His whole appearance—face, garments—glistened with a heavenly radiance. Perhaps the glory he had worn in heaven enveloped his earthly form. This may be a slight indication of the heavenly glory which shall clothe Jesus' followers someday in heaven. We shall become beautiful, if we live with him. We shall take on his beauty.

2. *Moses and Elijah.* They lived ages apart, and yet here they were together—Moses, the lawgiver, and Elijah, the founder of the school of the prophets. They were with Jesus, who did what the law could not do. He was the hoped-for Messiah. Time is not important in that Other Land. Age cannot hurt us there.

Then, too, note their identity. They are mentioned by name. They were still living as persons. They had not died. Death, so called, is only a transition. The old Indian philosophy is that personality loses itself in the Great Spirit as the waves sink back into the sea, but this scene refutes that explanation. There they were, *Moses* and *Elijah!* So in heaven each of us may expect to live in his own personality, and see again his own loved ones in their personalities.

### "They Were Talking"

What language did they use? Will we, like the missionaries overseas, have to spend a long period in heaven learning the language? What language is used in heaven? Surely it is a universal language that all can understand, and if we start to learn it here we shall know it there. The basis of the language will be *love.* Of that we may be sure.

When Joan of Arc was brought up for trial, a sour-tempered monk, Brother Sequin, of Limousin, asked sarcastically in a very provincial dialect, in what idiom the angels spoke to her. She replied, "In a better idiom than yours." We may be sure that the language of heaven will be music to our souls, and that no word will hurt us or harm our reputation. And "they were talking with Jesus." What a privilege and joy that will be, to talk with Jesus! Luke even tells us the topic of their conversation; they were talking of "his decease which he should accomplish at Jerusalem."

This detail is interesting in many ways. You can tell a good deal about a person by his choice of topics of conversation. A man interested in making money will talk business, stocks, exchange. One interested in botany will talk about flowers and plant life. One interested in the salvation of mankind will talk about methods of saving souls. Jesus talked about "his decease which he should accomplish."

What a revealing way to describe death! We think of being conquered by death. Moses and Elijah and Jesus thought about death as an "exodus" which should be accomplished. At the funeral service of the great Russell H. Conwell, a large chorus sang "Open the Gates of the Temple." The selection has a martial note, as of a triumphal entry into the Heavenly City. It had been Dr. Conwell's request that this piece should be sung. To Conwell, death was an attainment, an exodus out of this world into a far more satisfactory one.

### "It Is Good for Us to Be Here"

Peter was impressed. When a person is impressed, he is likely to lose all power of expression, or else say something inane. One day a group of tourists stood on Artist's Point in the Yellowstone, looking down into the beautiful canyon. We were all so impressed that no one spoke for what seemed several minutes. There is a difference between feeling that one must say something and having something to say. Peter evidently felt that he had to say something, and so he said something foolish. What good would three tents be on the mountaintop for these three characters who owned palaces in heaven!

Jesus' final answer was to lead the three disciples down the mountain to the crowd. There Jesus gave new life to a poor demon-possessed boy. In other words, a mountaintop experience is not an end in itself but a means to an end. God takes us to heights with him at times, that with the glow of heaven in our hearts we may minister to those who have not had such experiences. Any thought about heaven, or the coming again of Jesus, which does not spur us on to greater service for him is a vain and selfish thought. If we go to church just to feel good, we are like Peter on the mountaintop. When we go to church we should remember we are not only *attending* a service but *rendering* a service—storing up spiritual experiences that will enable us better to minister to the unspiritual world of every day.

### "No Man . . . Save Jesus"

Read Matthew 17: 1-8 and Luke 9: 29-36. Alone with Jesus. How these disciples treasured the strength of that experience in after years! Peter writes about it years later. (See 2 Pet. 1: 16-18.) It was so unusual, others might think it a fable, but it was no fable to Peter. We were "eyewitnesses of his majesty," Peter writes. ". . . this voice . . . came from heaven . . . when we were with him in the holy mount." *We were with him!* What a wonderful companionship! What a difference it would make if we had more times when we are alone with Jesus in some heavenly mount!

■

"He who is not reverent in the presence of God and in the presence of all the things that God has made is of a shallow mind and empty heart. A man without reverence is not a complete man."—J. Sherman Wallace.

## VIEWPOINT OF YOUTH

*By Clarence W. Cranford*

### Stating the Case

Rufus M. Jones says that life is something like a skyscraper. We do not live on the same level all the time. When we worship, he says, we are "getting up where we belong," where we can get the large view of things.

When Peter, James, and John witnessed the transfiguration, they were standing on the highest observation tower of spiritual perception. Whatever took place on that mountain, they saw Jesus as they had never seen him before. Whatever he had meant to them before that—great teacher, great leader, great prophet—now he meant all these things, and infinitely more. For they had had a glimpse of his true glory—a glory greater than that of Moses and Elijah. No matter what might happen to Jesus now, they always would have that moment to remember when they had seen his true greatness revealed. Nothing could dim that vision.

### Developing the Idea

Consider, then, that these three disciples had an important experience on which to base their future faith in Christ. Just how vividly John remembered that experience is indicated by the fact that in the very first chapter of his Gospel he makes reference to it. In the fourteenth verse he writes of beholding Christ's glory, "the glory as of the only begotten of the Father." It is generally agreed that John is here referring to the transfiguration. How John must have needed that insight when persecution came such as is described in the fourth chapter of Acts! Had he not witnessed that vision, he, like John the Baptist, might have been tempted to ask, "Art thou he that should come, or do we look for another?" Now that question was answered for him for all time; he had "beheld his glory."

As Peter, James, and John had this experience on which to base their faith in Christ, so we must have an experience in which we discover for ourselves that Christ is more than a historic person who lived in Palestine nearly two thousand years ago. We must come to feel him as a living force pulling at our hearts to get us to commit our lives to God. When we have had such an experience, we have a basis on which to build a faith that will hold when the times of doubt and testing come.

One writer tells about a young man who had just such a high moment with Christ—a moment when he was willing to give his all to the Saviour. After that experience, when he was not at his best he could say, "I was at my best back there. I am not at my best now. I need to recapture that high moment through prayer and renewed consecration to Christ."

Again, it is significant that though the disciples first saw a vision of Moses and Elijah talking with Jesus, these later passed from their view. And notice the significance of what it was that disappeared. Moses represented the law—goodness by rules. Elijah represented the prophets—goodness by admonition. But Jesus represented God's highest plan—goodness through love. That is, the law tried to make people good by giving them rules. The prophets tried to make people good by admonishing them. But Jesus loved men and sought to win their love in return, so that they would live a life of goodness—not merely because they were told to, but because of their love for him. Surely that is the highest way. So long as there are men who do not love Christ, and so do not obey him, we shall need policemen and police measures in our society. But the happiest community is one where people reverence God, and respect the lives and rights of others. Christ does that for men.

One might ask, "Why did this revelation come to the three disciples and not to the others?" We cannot answer that question. But Jesus once said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20: 29).

Finally, they did not stay on the mountain. When the three disciples had seen the vision, Jesus took them into the valley where a sick boy awaited his healing touch. There, quite as much as on the mountaintop, Jesus' power was revealed in the healing of the boy. Any religion that seeks to stay on the mountaintop, and is not willing to grapple with the real problems of the world, does not meet the full requirements of Jesus.

### Applying the Lesson

Think of various mountaintop experiences of the Bible (the giving of the law, the Sermon on the Mount, etc). Then encourage members of the class to share mountaintop experiences in their own lives.

### Discussing the Problem

1. What significance do you think the transfiguration has for us?
2. Why do you think Jesus confronted the disciples with this revelation just at the time he did?
3. Is it enough to think of Jesus merely as a historic person? How may we know him as "the Christ of faith"?
4. How may we maintain the spiritual vision gained on the mountaintop?

## SCHOOL AT WORSHIP

*By Glenn H. Asquith*

THEME: *The Glory-lined Cloud*

PRELUDE: The hymn tune "Kremser"

CALL TO WORSHIP: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."—*Isa. 2: 11.*

INVOCATION

HYMN: "Glory Be to God on High," or "Holy, Holy, Holy"

SCRIPTURE: Psalm 50: 1-15. *(May be read in unison, or responsively.)*

PRAYER: Father God, we pray to see beyond the immediate present, beyond its darkness and gloom, beyond its doubt and uncertainty, to the mighty purpose being worked out to thy glory. May this vision so encourage our hearts that we shall not fail in the work we are called upon to do. In the name of the Christ. *Amen.*

PRAYER RESPONSE:

"Walk in the light! and thou shalt find
Thy heart made truly his,
Who dwells in cloudless light
enshrined,
In whom no darkness is." *Amen.*

AS PETER MIGHT HAVE TOLD IT:

"The cloud yonder has a silver lining, you say? Aye, that is the expression small boys use, because their mothers have told them that to dry their tears. But let me tell you of a cloud—

"It seems many years ago now. John and James, they were with me. We had gone to the top of a high mountain and we waited there with the Master while he prayed. Then we saw—some do not believe this, lad—Moses and Elias with our Lord. And the three had on the whitest garments. And there was a rumbling voice from heaven.

"Then the cloud came. Down, down, down! Soon our heads were covered, our shoulders, our bodies, our feet. I could not see John, and I groped about in the mist. Afraid? Certainly I was afraid—yea, I trembled. This was not of the earth. But the voice spoke to us again, and we could see a light through the cloud. It was the glory of God. After that the mist faded away and we saw Christ clearly.

"A silver lining. Yea, it is well to speak that way. God doeth all things well. The sunshine is in the cloud, and also the glory of the only begotten of God."

CLOSING HYMN: "God Moves in a Mysterious Way," or "Lord, Thy Glory Fills the Heavens"

BENEDICTION: And now may we walk through the clouds of life, unmindful of the dimness, but mindful only of the glory of God therein. *Amen.*

LESSON 3 — APRIL 18

# Peter and John in Gethsemane

*Matthew 26: 36-46; John 18: 10-12*

*Matthew 26: 36-46*

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

*John 18: 10-12*

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him.

KEY VERSE: *Watch and pray, that ye enter not into temptation.—Matt. 26: 41*

### TO BE READ EACH DAY

Apr. 12. M. Failure in Crises. Matthew 26: 36-46
Apr. 13. T. Helping or Hindering Christ. John 18: 4-11
Apr. 14. W. Praying Against Failure. Luke 22: 31-38
Apr. 15. T. Trifling with Temptation. 1 Corinthians 10: 1-13
Apr. 16. F. Asleep on Duty. Matthew 25: 1-13
Apr. 17. S. Christians, Awake! Ephesians 5: 5-15
Apr. 18. S. Watchmen. Isaiah 62: 6-12

## SCRIPTURE SAYS

***By W. W. Adams***

Today we go with Peter and John into Gethsemane, where the Lamb-Redeemer prays his way through to complete victory, to readiness to lay down his life for men. Anyone with any measure of appreciation of the significance of Gethsemane hesitates to seek to expound what took place there. We are brought into the very Holy of Holies of Jesus' experiences as he went to death for us. In such a place we need to bare our heads and to bend our knees in prayer.

Jesus had spent the evening with the twelve. They had eaten the Passover together. Jesus had identified the betrayer, who then left the upper room. Jesus had instituted the memorial of his death. This was followed by his final discourse to the eleven and his high priestly prayer (John 14-17). From these experiences, Jesus went to Gethsemane where he had frequently repaired for prayer (John 18: 2).

The word "Gethsemane" means oil press or vat. We should call the place an orchard or garden. It lay to the east of Jerusalem, less than a mile from the wall, at the foot of Mount Olivet. The spot is marked today by the presence of several olive trees, some of which may date back to Jesus' day. This garden was, in every way, a place suited to Jesus' needs—especially his hours of loneliness, when he needed fellowship with friends and with his Father.

Since we are following the story of Peter and John, rather than that of Jesus alone, we may feel freer to discuss these scenes. For we here have far more in common with Peter and John than we have with Jesus. We may see ourselves, our sins, our weaknesses, our fears, our failures, and also our Redeemer, as we look at Gethsemane that night, and see it as Peter and John saw it.

So many lines converged there in Gethsemane, so many forces played upon Jesus and his disciples, that it is necessary to consider some of the verses of Scripture two or three times in order to get hold of all that they reveal. What did this experience in Gethsemane mean to Peter and John?

### A Time of Sorrow (Matt.26:37-38)

Though the sorrow came to Peter and John secondarily, it was nevertheless real. For Jesus, of course, it was overwhelmingly a time of sorrow. This sorrow in turn was reflected in the thought and experiences of these men.

Jesus "began to be sorrowful and very heavy." Literally, *dejected, depressed,* full of *anguish.* In seeking to fathom what this meant in Jesus' experience, we can go only so far. Then we stand in awe and wonder. In describing this experience, Mark uses a phrase which may be translated "a sense of terrified surprise" (Mark 14: 33).

Jesus had long been seeking to prepare himself and his disciples for this ordeal. This he had done through thinking, praying, and speaking about his coming death. Moreover, he was no stranger to bearing the sins and needs of men. Everywhere he went he bore men's prejudices, ignorance, erroneous ideas, positive sins, sorrows, loneliness, hunger, illness, and all that limited and stifled life. Being "moved with compassion" means nothing less than identifying himself fully with all that sin does to men. Notwithstanding all of these experiences and efforts to get himself and his disciples ready for this time of crisis, when the hour came, not even Jesus himself was fully ready. Nor could he and they be ready, in view of the meaning of the incarnation. In the incarnation Jesus had taken upon himself not only the form of a slave, but also all the tasks, responsibilities, limitations, abuses, loneliness, sorrow, and suffering that would come to a slave—yes, to the One who undertook to serve the whole human race, in removing its sin and in bringing it to God. Nothing, then, that Jesus did in advance could take away the sense of deep anguish, when he finally stood under the shadow of the cross.

So it was also with Peter and John. Yes, we can find fault with them in their

failures here. But how differently would we have acted in their places? They knew things were not going right—as men would reckon "right." What Jesus had done and said during that entire evening, together with his countenance and bearing told them that some strange, climactic experience had come. They did not wish it to be so; nor did they understand it. All of that only increased their sense of sorrow. And it is just as necessary for us to enter Gethsemane with Jesus and to sense this hour of sorrow as it was for Peter and John. Our entrance into, and appreciation of, the glories that follow Gethsemane depend in no small measure upon our willingness and ability to enter fully into the sorrow of Gethsemane.

### A Time of Privilege (Matt. 26:36-38)

Redemptive history would turn upon the events of that evening; more particularly, upon Jesus' experiences in Gethsemane. Recall how Israel's deliverance from Egypt became the primary determinant in Israel's later history. From that Passover experience Israel's religious, institutional, and national life took its primary inspiration and meaning. Now, in Gethsemane, Jesus is praying and struggling his way through to a second deliverance — not a deliverance that would be temporary and for Jews only, but one that would be adequate, permanent, and for all men. Jesus the Messiah has come to that hour.

And where were the great men of earth, as men call greatness? Kings, emperors, priests? Men of business, culture, learning, and power? Even the religious people in Jerusalem? Either asleep or helping plot the death of the Messiah. And who are the men who are privileged to be closest to Jesus—closest in thought and in physical location? Peter and John are among them.

Judas, as we have seen, had gone away. He was at this very hour with the enemies of Jesus, plotting Jesus' capture. When Jesus came to Gethsemane with the eleven, somewhere inside the gate, he spoke to the group: "Sit ye here, while I go and pray yonder." He wished to have a group of friends near the gate. Not that he intended to avoid arrest. But he needed friends, men who understood and cared. Recall how a sick person, facing death, seems to rest easy when all the family is near by. So Jesus wished to have some sympathetic friends close by. Moreover, he needed time. As seen before, this was a time of great anguish. Jesus here was getting ready to go to Calvary. These friends would stand guard, as it were, while he prayed.

"Sit ye here, while . . . I *pray*." If they are at all sensitive to their great privilege, they would pray as well as sit.

Then Jesus took his inner circle, Peter, James, and John, withdrew a little distance from the eight. When they were alone, Jesus spoke to them. "My soul is exceeding sorrowful," greatly grieved—"even unto death." That is to say, "This sorrow seems to be more than I can bear; it may mean my death." That should have stabbed them wide awake. Even so, he continued: "Tarry ye here, and watch with me." That is, "Keep awake, be vigilant." They were to keep awake to his enemies and to his great sorrow.

Yes, that was an hour of high privilege for those humble men, particularly the three who were closest to him. Only those three could be close to him while he struggled through to victory, as he bore the sins of all men, including their own. To show him human sympathy, to be in some measure grateful for what he was doing, and thus be able in later years to help the rest of us understand what took place there—that was high privilege.

### A Time of Failure (Matt. 26:39-44)

There is no other word adequate to describe the behavior of those men.

Jesus advanced a little beyond the place where he had left Peter, James, and John. Then he fell prostrate on his face. That was more than humility. It was the result of sorrow, of burden too heavy to bear.

He prayed: "If it be possible, let this cup pass from me." His cup was one of bitterness and death. So great was this strain upon his human nature that if there were any way of accomplishing his mission without going to the cross, he would learn of it. His flesh was calling out to be spared that ordeal. But quickly came the triumph: "Not as I will, but as thou wilt."

What were the disciples doing? Sleeping! Jesus returned and found them so. He said to Peter: "Could ye not watch with me one hour?" This was the rebuke of a deep disappointment! The temptation thus to sleep and to forget Jesus in his hour of supreme need, and to fail him, came through their tired, sleepy bodies. "Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak." Jesus' flesh, too, was being tempted to swerve from the path of duty. But he was watching and praying so as to overcome the temptation.

Jesus went away and prayed again. "If this cup may not pass away from me, except I drink it, thy will be done." Why did he pray this second and third time? It was not merely to give his disciples a chance to redeem themselves, though that may have been a secondary motive. No, each of the three periods of prayer saw his own soul crying out for a way of escape from suffering unto death, if possible. Each time he returned only to find the disciples asleep. They tarried, but they failed to watch and pray. This, therefore, was their hour of failure. It was failure growing out of physical fatigue, as well as out of lack of insight into and sympathy with the experiences of Jesus.

### A Time of Victory (Matt. 26:39-46; John 18: 10-12)

But it was a time of victory for Jesus, and so for Peter, John, and all of us. Jesus was victorious from the very first minutes he was in prayer. "Not as I will, but as thou wilt"—those are the words of one who was never in the way of defeat.

Now sense his feeling of mastery over the entire situation as he returns to the disciples and says: "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." He was telling the disciples that the hour of their privilege was ended. He was going forward in the strength of his own soul—surrendered to the Father's will. His words and his bearing were those of one who was the victor.

## LESSON APPLIED

***By Howard K. Williams***

### Gethsemane

Leaving the upper room, Jesus and his disciples went out through the city gate and down a steep incline to an olive grove almost in the shadow of the city wall. Some say that the grove was owned by the father of John Mark. There is no doubt that Jesus had full access to the grove whenever he wanted to go there.

In his painting, *Christ in Gethsemane*, Hofmann has made the garden a barren rock with only one sign of life, a thorn bush, and in the background the suggestion of the city, symbolic of sin.

### In the Garden with Jesus

As he had taken Peter, James, and John to the Mount of Transfiguration, Jesus now takes them a little farther into the Garden than the others, or shall we say they went a little farther with him? He admitted to them his grief and bade them watch with him. There you have the picture—the world of sin lying all about; the garden with the disciples, eight of them at the entrance; three a little farther in; and somewhere outside, Judas even now betraying Jesus.

Jesus moved on into the garden by himself, bidding the disciples watch and pray. But they all had had a hard, exciting day, and soon they drowsily went off

to sleep. They could not keep awake. Their spirits were willing, but their flesh was weak.

We, too, get tired and sleepy doing less useful things than they did that day. We stay up so late on Saturday night that we really cannot get up in time for church Sunday morning; or, getting up, we fall asleep in church, not because the preacher is dull, but because we are so tired! Again and again Jesus must be asking the question, "Could ye not watch with me one hour?" And because of sleepy Christians, Christ has been betrayed and the world is drenched in blood that perhaps would not have been shed had we Christians all over the world watched and prayed.

### "He Went a Little Farther"

Always when a person really prays he must be alone. No one can settle my problem for me. Others may advise and urge and dissuade, but I must decide. So Jesus could take his disciples only so far, but no farther. This scene must ever remain a mystery, here in this world. Someday, perhaps, it may be made clear why Jesus, the Son of God, should suffer so, but it is not clear now. The Bible offers no explanation, and human explanations would be presumptuous.

### "Thy Will Be Done"

That is one of the hardest things to say and mean, and the only sensible thing to say and mean. Henry Martyn, a brilliant missionary to Persia, tells us that as a young man in Cambridge University he had gained the highest mathematical honor and was made "Senior Wrangler" before he was twenty. It was a coveted honor, but speaking of it later he said, "I obtained my highest wishes, but was surprised to find that I had grasped a shadow."

How many times have we found ourselves in a similar situation! We want what we want and, getting it, we find it is not what we thought it would be. Jesus asked for deliverance, but he wanted more than relief from suffering; he desired that his Father's will might be done in him.

How eminently reasonable is this prayer! Certainly God knows what is best for us, and as our loving Father he wants to give us the best. In this attitude toward God is the only safe resting place for the soul.

In his book *Fear*, John R. Oliver has the doctor tell his patient that he is going to send him four visitors, and that he wants the patient to pay strict attention to each and then tell him after their visit what he has learned from them.

The *first visitor* was a big, powerful man, of about middle age. There was a directness about his way of looking at religion, an attitude as though he were on familiar ground. "He reminds me of *Pilgrim's Progress*," said the doctor.

The *second visitor* reminded the doctor of the Twenty-third Psalm. He seemed to be a Jewish rabbi, though he did not say so. The way he said the Twenty-third Psalm carried the patient out to the simple life of the country with shepherds and flocks. He seemed to epitomize the verse, "I will fear no evil: for thou art with me."

The *third visitor* was a rather commonplace-looking man, not over thirty. He came several times. Rather diffident at first, after a time he opened up and seemed on fire as he told of his joy in serving Christ in a very difficult part of the city. He had come from a wealthy home and had given up all to follow Christ. In that experience he had found great joy.

The *fourth visitor* was a tall, distinguished-looking clergyman, a capable man, and yet as he prayed somehow he seemed to be only a child talking to a loved father.

Now, the one underlying characteristic of all of these visitors was that each in his own way had found a resting place for his soul in God, by submitting himself to God. Such a one finds peace in suffering even as Jesus did in Gethsemane. It is a hard, a brave, a sensible thing to say to God, "Not my will, but thine be done!" This is the supreme height of prayer.

### The Son of Man Is Betrayed

A number of explanations have been attempted to account for the conduct of Judas, but it still remains a mystery why he should want to betray Jesus. Whatever could he have hoped to gain by it? Betrayal is always a mystery. Why do some people here in America, living under more favorable conditions than in any other country in the world, betray military secrets to the enemy? And yet we find such people here.

The betrayer brands himself as of a lower order of human beings. He uses his supposed friendship as a means of betrayal. Judas' very knowledge of Jesus' habits made easier his betrayal. Judas knew where to find Jesus that night. A supposed friend can do us more harm than an avowed enemy. Many a church member does the cause of Christ more harm than an avowed enemy of religion. He is still at hand who betrays Jesus.

### Peter's Sword

Peter did several thoughtless things. Remember his remark about building tabernacles on the Mount of Transfiguration, and his boast that though all should forsake Jesus, yet he would not. Now he adds another act of folly. How did he come to have a sword at all? Someone has suggested that as the disciples filed out of the upper room, Peter saw a sword hanging conveniently, and in a fit of bravery determined to defend Jesus whether or no.

So we have the strange picture of the Prince of Peace coming from the communion table accompanied by a self-appointed armed guard, prepared to fight a spiritual battle with a weapon of destruction! It took a type of courage to draw the sword and strike a blow at a Roman soldier, but it was not the type of courage Jesus needed to fight his battles.

"Put up thy sword." Matthew reports Jesus as adding, "All they that take the sword shall perish with the sword" (Matt. 26: 52).

The world has not yet learned this lesson, after all these years of Christian teaching. When the swords are all sheathed from this present war—and God grant it may be soon!—the real problems will still remain; for war never settles the problems that caused the war. It is for us as Christians to be strong, to make sure that we are true to Christ, and to insist that he be allowed to participate in the peace negotiations. Otherwise a more destructive war will follow soon.

### They "Took Jesus, and Bound Him"

But did they really bind him? "You may put my poor body in a cell, but you cannot put *me* in a cell," said Epictetus. They put Peter and Silas in a cell, but they could not keep them there. They put John Bunyan in a cell in Bedford, but his soul traveled from the City of Destruction to the Celestial City. The leaders of the Jews that day imprisoned themselves when they bound Jesus. It is always so. The best way to be truly free is to give Jesus full liberty with us. This is true of the individual and of the whole world.

### "Watch and Pray"

What does it mean to "watch"? What shall we watch, or whom shall we watch? One writer says, "We cannot watch Satan, who is too elusive; nor can we watch our circumstances, which are so variable. We cannot watch our sins, because we have no conception of their real character."

Perhaps something of the meaning of "watch" is indicated in verses 38 and 40 —"watch with me"; to look with Jesus upon life in all its forms and conditions; to feel that he is sharing with us our every experience; to enter into prayer along with him, that we may pray as he prayed. So are we to watch and pray, and pray and watch, with him, lest leaving him, we shall find that though the spirit may be willing the flesh is weak. We need to watch *with* him.

## VIEWPOINT OF YOUTH

*By Clarence W. Cranford*

### Stating the Case

"He's such a nice person. It's too bad he isn't more dependable." How often one hears that said about some young person he knows! In fact, that one quality of character may spell the difference between leadership and the lack of it. "Leadership," John Alexander used to say, "is achieved by doing the ordinary thing so often and so well that after a while the extraordinary thing becomes ordinary."

Earl Marlatt's hymn "Are Ye Able?" is fast becoming a favorite with young people everywhere. But young people need to be careful lest they sing with too little thought as to its implications, "Lord, we are able." It is a grand thing to be able to say, "To the death we follow Thee." But are we able to say, "Lord, I am able to be regular in my attendance at the services of the church"; or, "Lord, I am able to be present at Sunday school on time; or, "Lord, I am able to take part on a program, or work on a committee if I promise to"? The psalmist says, "Shew forth his salvation from day to day" (Ps. 96: 2). Are we prepared to stand by Jesus and his program *from day to day?*

### Developing the Idea

Consider, in the first place, that God always stands by us. One of the greatest insights into the character of God is his *eternal vigilance* for our sake. "He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep" (Ps. 121: 3-4). "When my father and my mother forsake me, then the Lord will take me up" (Ps. 27: 10).

A little child who slept in the room next to his parents used to get up sometimes in the dead of night. Apparently with no fear of the dark, he would go into their room. Often the first they knew that he was there was when they felt his soft touch upon their faces. One day the mother said, "Suppose some night we were not there?"

Suppose God were not there when we prayed. But he always is.

Consider, in the second place, that Jesus says we are all to be judged on how we have stood by in the little things. We cannot all preach like Fosdick, or write books like Lloyd Douglass, or win men to Christ like Dwight L. Moody. But we can be faithful in the little things. And that is what Jesus wants most of all. His words in the parable of the talents are, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25: 21). "Can the Lord depend on you?" is a question asked in the hymn we sometimes sing. Well, can he? When a word needs to be spoken for Christ, can he? When the church needs someone to help see a program through, can he? Jesus cannot build a kingdom on vascillating loyalty.

Consider, in the third place, that Jesus wants us to stand by even when it may be the unpopular thing to do. In his famous allegory, *The Pilgrim's Progress,* John Bunyan has By-ends from the City of Fair Speech, who is followed by "Mr. Hold-the-World," "Mr. Money-Love," and "Mr. Save-all," say, "We are always most zealous when Religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him." But Christian answers, "If you will go with us, you must go against wind and tide, the which, I perceive, is against your opinion. You must also own Religion in his rags, as well as when in his silver slippers, and stand by him, too, when bound in irons, as well as when he walketh the streets with applause."

### Applying the Lesson

Now, what are some practical suggestions for carrying out a program of personal loyalty to the Master? First, we need to stand by in a personal consecration that is ready at all times to say yes to Jesus and no to sin. When a man was asked how he got along as a Christian in a group of rather tough lumberjacks, he replied, "They haven't found out I'm a Christian yet." If our associates do not know that we are Christians, obviously we are not standing by Jesus today.

Second, we need to stand by in our devotional life. When the ban was put on the use of gasoline in seventeen eastern states, though people could still use their cars to drive to church, one young man suggested this slogan, "Drive to church to charge your battery as well as your soul." But our religious lives are like batteries. They need to be recharged often. Therefore, we need to stand by through prayer, Bible reading, and church worship that our souls may grow in understanding and power.

Third, we need to stand by in service. There is much that needs to be done. Jesus wants to depend on us, not only to talk about religion, but to do something about it.

### Discussing the Idea

1. Why are so many people undependable?

2. Why is it important that people (and nations) shall keep their word?

3. In what ways would you say we need to stand by Jesus today?

## SCHOOL AT WORSHIP

*By Glenn H. Asquith*

THEME: *His Helpers We*

PRELUDE: "In a Monastery Garden," Ketelby, or "I Come to the Garden Alone"

CALL TO WORSHIP: "O love the Lord, all ye his saints: for the Lord preserveth the faithful."

INVOCATION

FIRST STANZAS OF FAMILIAR HYMNS (*to be sung without announcement, as the chorister leads*): "We Are Thine, O Lord," "I Would Be True," "More Like the Master," "Are Ye Able?"

PRAYERS (*voluntary prayers, or prayers suggested by the following patterns*):

O gracious God and Father, we turn unto thee as those who would be found faithful when the way is hard and the hearts of many fail within them. *Amen.*

O Lord of all comfort and power, may our weak faith be strengthened, so that we always may bear a true and courageous witness to Christ. *Amen.*

Blest Sovereign of Eternity, as the world passes through this time of crisis, may we keep watch with our Master. May we learn to pray as he prayed, that his kingdom may be established in the hearts and lives of men. *Amen.*

THE LORD'S PRAYER (*in unison*)

SCRIPTURE: Ephesians 6: 10-18

READING:

Into the garden of sorrows strode the Lord,
And right boldly followed eleven men.
Straight to the place of anguish went the Christ;
But three were found to serve him then.
"Wait," says he, "and watch with me; I needs must pray."
In agony he returns for comfort, and finds them nodding.
"Can you not," cries he, "suffer with me one hour?"
Again, stricken in heart, he comes for help—they are slumbering.
Back to his post; then in awful hunger for one true friend he yearns,
But not one has tarried, all are deep in dreams.
"Too late," he says, "sleep on and on, for hate betrays."
There is more here than at first it seems,
For today in travail the Saviour goes.
Oh, who, in loyalty, his labor knows?

A MOMENT OF SILENCE (The pianist may play softly, "Are Ye Able?")

HYMN: "There Is a Green Hill Far Away"

BENEDICTION:

"God be with you till we meet again,
By his counsels guide uphold you,
With his sheep securely fold you,
God be with you till me meet again."
*Amen.*

LESSON 4 — APRIL 25

# The Risen Lord

*John 20: 1-17*

*John 20: 1-17*

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

KEY VERSE: *He is risen.—Mark 16: 6*

### TO BE READ EACH DAY

Apr. 19. M. The Empty Tomb. John 20: 1-10
Apr. 20. T. Jesus Appears to Mary. John 20: 11-18
Apr. 21. W. Peter's Testimony. Acts 2: 22-28
Apr. 22. T. If Christ Be Not Risen! 1 Corinthians 15: 12-19
Apr. 23. F. Attaining the Resurrection. Philippians 3: 7-14
Apr. 24. S. The Resurrection Life. Romans 6: 1-11
Apr. 25. S. The Ever-Present Companion. Psalm 16: 1-11.

## SCRIPTURE SAYS

*By W. W. Adams*

Only three days separated the events studied last Sunday from those of today's lesson. Yet who can adequately set forth the meaning of all that took place on those momentous days? Jesus' prayer in Gethsemane continued perhaps until after midnight of our Thursday night. Our last sight of Jesus was at the time of his self-surrender to his enemies.

Between that event and daylight Jesus was taken before both the ex-high priest and the ruling high priest. He was condemned, mocked, and scourged. After daylight, he was tried again, and his condemnation was made as legal as the Jews could make it. Finally, the Jews succeeded in getting Pilate to give them permission to put Jesus to death.

Jesus was hung on the cross about nine o'clock on Friday morning. Death came about three in the afternoon. He was placed in the tomb before six o'clock on the same afternoon. The Jewish sabbath began at six, and they did not permit dead bodies to remain unburied on the Sabbath.

Jesus, therefore, was dead at least three hours on our Friday, all day Saturday (a period of twenty-four hours), and several hours of a third day. This third day, known to us as Sunday, began at six o'clock on our Saturday evening. All we know is that he arose, sometime before daylight, on our Sunday morning, before Mary came to the tomb "when it was yet dark."

The Synoptics also tell the story of the resurrection, but John's account is as graphic as any, particularly from the standpoint of Peter and John.

Those who refuse to admit the deity of Jesus and make of him no more than a great prophet have to reject the supernatural elements recorded in the Gospels. This, of course, carries with it the literal resurrection. These men satisfy themselves with the idea of a spiritual resurrection: that while Jesus' body decayed, there was a spiritual, dynamic resurrection in the hearts and minds of his followers. They say that the disciples, upon reflection, concluded that the spirit and teachings of Christ did not depend, for their eternal value, upon the fact of a living Messiah. His essential values could and should live on in them. So they roused themselves from their despair, and we have the doctrine of the resurrection and the Christian church.

Now, it is useless to argue the case at any *one* point in the story of Christ, as at the resurrection. One's view of the incarnation and of the entire record of Christ's life and ministry makes it either impossible or relatively easy to accept the record of the resurrection.

To be sure, there are some historical problems connected with the records. But these have their reasonable explanation and they are not so weighty as the positive evidences of the fact of the resurrection.

Faith in the resurrection of Jesus, faith that finally gave us the historical records of the event, was born at a time of total despair and hopelessness. Surely we are now in such a time. Hopelessness and despair were never more widespread than now—apart from divine intervention on our behalf. This is our new opportunity to introduce our people afresh to the risen Lord.

### Awakened Interest (John 20:1-4)

"Awakened" is the right word. The idea of the resurrection was not new to these men. The great majority of Jews, led by the Pharisees, held stoutly to the idea of a resurrection—of life beyond death. Nor was the idea of Jesus' rising from the dead new to them. On many occasions Jesus had spoken pointedly of his coming death and resurrection. To be sure, they would have none of it, but they at least had heard about it and

had talked it over (see Mark 8: 31—9: 10; Matt. 16: 21—17: 9; Mark 10: 32-34; Matt. 20: 17-19). Do not think for a minute that these men did not remember these things during the days Christ was in the tomb. But they had neither understood nor believed them. All of this background needs to be kept in mind as we move up to the scenes that greet us on the morning of the resurrection.

Mary came to the sepulcher early on the first day of the week. It was still dark. She saw that the stone had been removed from its place at the entrance to the tomb. It will be helpful at this point to read Matthew 27: 62-66, and to recall also that these stones were heavy and not easy to manage.

Mary did not tarry there. She ran quickly to Peter and John. (We can be assured that John is the one described as "the other disciple, whom Jesus loved.") She announced all she knew at that time: "They have taken away the Lord . . . and we know not where they have laid him." She was assuming that some people, friends or enemies, had removed Jesus' body from the sepulcher. Her one concern was to find out what they had done with it.

What were the thoughts that filled the minds of Peter and John as they went running to the sepulcher? "They ran both together." Each ran his best; and John outran Peter. Was this a grave robbery? If so, by whom? And would they ever be able to find the body? Did these questions absorb all the interests of these two men as they ran toward the tomb? Or did they recall at least some of the things Jesus had said concerning his resurrection?

### Multiplying Evidence (John 20:5-13)

The evidence multiplied rapidly that something more significant than a grave robbery had taken place.

To begin with, the stone was gone. Next, the grave was empty. John, who reached the tomb first, stooped and looked in. Jesus was not there, and evidences lay around that this was not a grave robbery. From the door of the tomb John saw "the linen clothes lying." By that time Peter came up, and he entered into the sepulcher. He saw all that John had seen—and more. In addition to the linen clothes, he saw "the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." If this had been a grave robbery, all these clothes would have been carried away with the body.

John, who had been standing outside, then came in with Peter. He saw proofs that Jesus had come to life and had laid aside the clothes with which he had been bound. That was enough for John. He "believed." That is, he believed that Jesus was alive.

John, who later wrote the account we are studying, adds that by that time he had added to this first evidence the teachings of the Scripture "that he must rise again from the dead." At the moment, that Scripture teaching had fled from his memory, and it was in that mood that he and Peter had gone to "their own home."

Meanwhile Mary, who had given the announcement that brought Peter and John running to the sepulcher, had returned. She was standing outside the tomb, weeping. While weeping, she stooped and looked into it. She saw two heavenly visitors, angels, robed in white, one sitting where the head and the other where the feet of Jesus had been. They asked Mary the simple question, "Why weepest thou?" She gave the same statement she had made to Peter and John. "They have taken away my Lord, and I know not where they have laid him."

Perhaps all these things were happening too rapidly for Mary, as well as for Peter and John, to think them through carefully. But surely, in their subconscious minds, evidence was multiplying that here was something supernatural. Who were these heavenly visitors? Why were they here? To celebrate a grave robbery? Scarcely. Surely in the days that followed, Mary, along with Peter and John, had much to reconsider. And in the final analysis, these events give us more sure evidence of the reality of the resurrection than if the persons concerned had seen through them clearly at the time, or if they had been looking for proofs of the resurrection.

### Positive Proof (John 20:14-17)

All other evidences are swallowed up in what now comes before our eyes.

Mary turned away from the sepulcher. She beheld a person, whom she thought was the gardener. The man spoke to her. "Why weepest thou? whom seekest thou?" Hope began to form in her mind that maybe the gardener had been responsible for Jesus' body being removed, and that he would direct her to it. "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Beautiful spirit of loyalty and devotion!

Jesus spoke one word that changed everything: "Mary." There was something in the voice, the smile, that removed the dimness from her eyes. She recognized the speaker as Jesus. "Rabboni"—Master!

Mary wished to cling to Jesus. All the old loyalty and fervor returned, plus a new sense of wonder and glory. She would worship, adore him. But Jesus had work for her to do. She was to tell his disciples, not merely that he was alive, but that his ascension to the Father was now assured and would not long be delayed. That ascension would bring the consummation of his plans for them. Read in particular John, chapters 14-16 ,and see what promises Jesus made to his disciples, centering them in his ascension to the Father. Jesus' physical presence was to give place to a spiritual presence. When that came to pass, Mary could give her full measure of devotion to Christ. But now she is to lose no time in becoming the first messenger of positive proof of Christ's resurrection.

Thus it is seen that in this one short record, we are carried from an awakened interest in the empty tomb where Jesus had been buried to positive proof that Jesus was alive. Other positive proofs followed. The number of those who knew, as eyewitnesses, that Jesus was alive increased rapidly. Out of that beginning the Christian church came into being. Gradually the transformation in the lives of multitudes of people came to be primary proof of the living Christ. The written record of the resurrection now only serves to confirm and explain the power at work in the hearts of men. The two together, the historical records and the living reality of the risen Lord, cause our faith to stand sure and our hope to grow brighter, even when all other hopes fade. The world needs to be introduced to the risen Lord.

## LESSON APPLIED

***By Howard K. Williams***

In preparing a lesson it is well to become familiar with more material than you will have opportunity to use in the teaching process. So, become conversant with the entire Easter story. Read the accounts in the Four Gospels. Since there is so much of this material, it will be well to confine most of your teaching to the Scripture assignment from John's Gospel.

### Devotion

Mary Magdalene was a woman of means who lived in a little town on the western shore of Galilee. Upon her conversion she lived a life of consistent loyalty to Jesus. She was the last at the cross and the first at the tomb.

Her eagerness to serve the Lord is shown by the fact that very early that first Easter morning she went to perform the last sad service for the burial of the body of Jesus. It was still dark, and in the dim light of early morning she saw that the stone had been removed from the door of the tomb.

Her devotion is again seen as she runs from the garden to tell Peter and

John about the removal of the body, and then comes back again to the tomb.

We might well pause for a moment and ask ourselves how much we care what happens to Jesus. Most people do not care at all. The world moves on without any regard for Jesus. Recently a woman called me on the telephone, excited and indignant because a man had said that the church was merely a racket, and had berated the home for the aged sponsored by the church for requiring an entrance fee for his mother, whom he himself would not support. This is a good example of the world at large. People generally do not care about Jesus, but they want all that Jesus and his followers can give them of security in a Christian civilization.

Do we care what happens to Jesus, or are we concerned only with what we can get from him? Mary forgot herself, her comfort, everything, for the sake of her Lord.

### Troubles That Are Not Troubles

The devoted soul is too often unduly perturbed. Mary was, that first Easter morning. The removed stone and the empty tomb seemed to betoken a lost Lord; but they really did not at all. "They have taken away the Lord . . . and we know not." Again in anguish she says, "They have taken away my Lord . . . and I know not." Had she known, she would have known that "they" did not take him at all, and that he was not "laid" anywhere. She would have known that these events which seemed so ominous were indeed very favorable. The tomb could not hold Jesus. He was alive and not subject any longer to his enemies. What seemed troubles were really great blessings.

Is it not always so in the lives of those who are really devoted to Jesus? Does he not say, "Seek ye first . . . and all these things shall be added"? Does he not say, "Fear not, little flock"? Did he not teach Paul to say, "All things work together for good to them that love God"?

Looking back on the troubles of Joseph, we see they were really blessings. Hated by his brothers, thrown into a pit, sold into slavery, tempted, cast into prison—these were the means by which Joseph rose as on steppingstones to the highest place in Egypt and became the savior of his household.

John Bunyan must often have wondered why he had so much trouble and why God permitted his enemies to put him in prison, leaving his family to suffer. But through the telescope of time we see how greatly blessed the world has been through the blessing God made of Bunyan's troubles.

Perhaps our eyes will open wide with wonder someday when we see that those troubles which seem to pile up into ominous mountains were really evidences of God's love, and blessings in disguise.

If we are truly devoted to Jesus, we should really trust him and know that he makes everything all right. "Why weepest thou?" he is still asking. He cares. Tell him your troubles and he will speak your name as he spoke the name "Mary." In the loving intonations you will discover that your Lord is speaking to you in your troubles, and in the recognition of his presence your troubles will turn to blessings. It is even so.

### "They Ran Both Together"

No one can attentively read this account without being impressed that the vivid description is that of an eyewitness to the events related. Note these details: "early," "yet dark," "stone taken away," "stooping down, and looking in," "the linen clothes," "the napkin, . . . wrapped together in a place by itself."

So here we have the picture of Peter and John running as hard as they could run, their robes blowing in the breeze, and John, the younger, outstripping the older disciple and coming first to the tomb. More hesitant than Peter, John, having reached the tomb, stopped. Peter, having come at a slower pace, did not stop, but characteristically rushed into the tomb. The picture is vivid, unstudied; there is no evidence of fiction here. The writers are telling something real, something that really happened.

The records reveal also the different ways in which different people may be impressed by the same events. Mary saw and was *troubled;* Peter saw and was *perplexed;* John saw and *believed.* Those who did not believe doubted because they did not *know* the Scripture. But they *did* know the letter of the Scripture. They must have been taught about the Messiah, and Jesus himself had told them. It is one thing to know the letter and quite another thing to know the meaning. We may see with unseeing eyes. We may read and not know a thing we read. We may believe this and that and not really believe at all. How many of us really *know* that Jesus rose from the dead and lives now? "I believe. Help thou my unbelief!" we might all pray with advantage. We talk a lot about the risen Christ, but how many of us really know him? Mary beheld Jesus, but knew not that it *was* Jesus. Are we like that? What can we do about it?

### "Rabboni"

"*My* Master!" Mary did not merely say "Teacher," but "*My* Teacher." The resurrection is real to me when I can truly say that the risen Lord is *my* Master. Until then the whole matter of the resurrection is merely academic. A man may argue against the resurrection, and marshal proofs of its impossibility to his own satisfaction and to the dismay of his opponent, so long as he has no experience of the risen Lord; but once he has experienced the very presence of the living Lord in his own heart, all the arguments against the resurrection are mere foolishness. He *knows* that the Lord is risen. Peter and John and Mary and Paul could stand before the greatest authorities of Rome and say, " I *know.*" Is our faith like that? Can we say, "*My* Master"?

### "My Father, and Your Father"

Why Jesus did not allow Mary to touch his risen body remains a mystery. Much has been written on the subject, but the best of it is only speculation. After all, it does not matter. What does matter is that Jesus said to Mary and to all who believe, "I ascend unto my Father, and your Father." So from the lips of Jesus we have the assurance of our divine brotherhood with Jesus, and our divine sonship with Jesus.

Try as we will to maintain high standards, we wreck our ideals day by day. We start out in the morning with high resolutions to do nothing displeasing to others or to God or to ourselves, and before the day closes we have broken our high purpose. Yet day by day our hope for better things lies in the living Christ. He conquered the world. Through him we, too, may conquer it—and all the difficulties that are in it.

In the resurrection of Jesus we see clearly the possibility of our own resurrection from sin to righteousness, from the mortal to the immortal. As Jesus ascended to the Father, even so to that same Father we shall ascend, through his grace. "If ye then be risen with Christ, seek those things which are above."

## VIEWPOINT OF YOUTH

***By Clarence W. Cranford***

### Stating the Case

"When the light came on again all over the world." That rephrasing of a currently popular song can well designate the significance of the first Easter. Matthew says it was as the day "began to dawn" that the women found the empty tomb. How appropriate that the discovery should have been made at dawn, for it was the dawn of a new hope for the world! Do we find the Easter story hard to believe? We cannot afford not to believe it if we want any hope at all as we face the world today, as well as the life to come.

### Developing the Idea

What are some of the meanings of Easter to us? To begin with, it is the story of a love that hate could not kill. Hate had done its worst. It had falsely accused Christ; it had mocked him; it had reviled him; it had spit upon him; it had nailed him to a cross. Yet even as he hung dying, he prayed for the forgiveness of those who put him there. No wonder Richard Roberts says that the cross is the "spectacle of a love that would not let go of man and a faith that would not let go of God."

But then Christ died. Hate had won. It had had its day of triumph. Hate does often have its day of triumph. But those whose hatred meant the death of Christ figured without the God who puts himself on the side of love. Love came forth from the tomb in the person of the living Christ to bless and heal the world.

Why should they have hated One so good? One who did no harm? Perhaps it was fear that made them hate him so. They were afraid that he would make them change their lives. They were afraid that his way of life would make them lose their selfish special privileges. And so they vented their hatred for him.

Perhaps the world has never known so much hate as is in the world today. Every day the war lasts, the hate gets deeper. Yet the love that could not be destroyed then, will not be destroyed now. It will reaffirm itself in the heart of every person in whom Christ truly lives again.

Again, Easter is the story of a life that death could not destroy. The disciples were incredulous before the testimony of the women. "Their words seemed to them as idle tales, and they believed them not" (Luke 24: 11). But the disciples became convinced. Had Jesus become alive again? Peter believed that he had. Contrast the "before" and "after" pictures of Peter as presented in Matthew 26: 69-74 and Acts 4: 1-13. In the one, he cringes in craven cowardice before a mere slip of a girl. In the other, he is as bold as a lion before the very rulers that had engineered Christ's crucifixion. What made the difference? Peter had assurance that his Lord was alive.

Thomas believed that Jesus lived again. Listen to his doubts: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20: 25). Thomas was hard to convince. But when Jesus said, "Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing," Thomas' doubts collapsed, and he cried, "My Lord and My God" (John 20: 26-28).

Explain it! How can we? Any more than we can explain growth. Or how a turnip seed becomes a turnip, while a tulip bulb becomes a tulip. Life is full of mysteries that we cannot explain. So, how can we discount the evidence of what happened to the disciples because they became convinced that Christ lived again? Something happened to make that difference in them. They believed it, and we can believe that Easter is the story of a life that death could not destroy. Moreover we can say, "Because he lives, I, too, shall live."

Once more Easter is the story of a kingdom that an empire could not defeat. An intangible something it must have seemed to Pilate when Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John 18: 36). How nebulous that must have seemed to one who had the Roman Empire behind him! Rome's legions were real. Rome's authority was established. Rome knew how to deal with anyone who ventured to oppose its might. The cross was Rome's idea. Yet Pilate little knew that long after Rome's greatness had become a mere historic memory, people by the thousands would still be giving allegiance to the kingdom of the spirit that Jesus had come to establish.

And all in all, Easter is the story of a plan that sin could not destroy. Sin even (as we would say) "ganged up" on Jesus. We read that when they sent Jesus to Pilate, "the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." But no matter. For as Gamaliel might have told them (Acts 5: 34-39), it is one thing to fight against man, but quite another to fight against God. Sin had its day, but the God who can make even the wrath of men to praise him, knew how to win the victory.

### Applying the Lesson

Show how this lesson can give faith for days like these. This is an opportunity to review the forces in our individual and social life that are trying to destroy Jesus and all he stands for. Also, it calls for us to rethink those values that are not going to be destroyed forever. For instance, love of freedom will live again long after panzer divisions are gone into history. Churches may be bombed, but faith will rise triumphant in the hearts of men.

### Discussing the Idea

1. Can you add to these four suggestions other things that Easter might mean?

2. What values can faith in immortality have for us as we live this life?

3. Give some reasons for believing in life after death.

## SCHOOL AT WORSHIP

***By Glenn H. Asquith***

THEME: Our Guarantee of Life

PRELUDE: "The Strife Is O'er, the Battle Done," Palestrina

OPENING SCRIPTURE *(in unison):* 1 Cor. 15: 55-58.

HYMN: "Christ the Lord Is Risen Today"

HYMN: "Crown Him with Many Crowns"

THE EASTER STORY: Luke 24: 1-12

PRAYER: "Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we beseech thee that we may enter into our heritage, made worthy by his grace and suffering, and made thankful for this great benefit. May our lives henceforth be shadowed by eternity, so that we shall walk as citizens of the heavenly Kingdom. Through Jesus Christ our Lord. *Amen.*" —*Adapted from the Book of Common Prayer.*

HYMN: "I Know That My Redeemer Lives"

AN EASTER MEDITATION:

"Death, where is thy sting?"

We ought to stop and ask ourselves that, for surely we feel that death has a sting. Is not the larger share of our earthly life spent in evading death? What is there to fear?

Is it that death is painful? The testimony of physicians is that death comes quietly, as the last long sigh of a child before he goes to sleep.

Is it that death parts us from so many treasured things? Hath not God said, "Eye hath not seen, nor ear heard, neither hath entered into heart of man the things which God hath prepared for them that love him"?

Is it that death is an end? Why, Jesus spoke of it as perfection! "I must walk today and tomorrow, and the third day I shall be perfected." All the dear desires, the unrealized aspirations, the shadowy dreams will come into life and being, and we shall begin truly to live.

"Death, where is thy sting?"

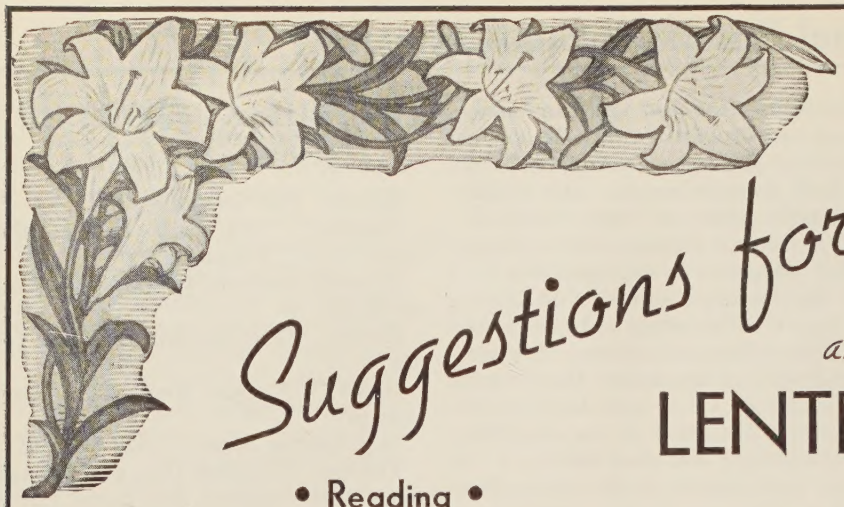
Paul asked that; Paul answered that. "For me to live is Christ, and to die is gain."

Death is fearful only because of sin. But God "giveth us the victory through our Lord Jesus Christ." For his followers death has no sting.

CLOSING HYMN: "The Strife Is O'er, the Battle Done"

BENEDICTION: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep . . . make you perfect in every good work to do his will . . . to whom be glory for ever and ever. *Amen.*"

POSTLUDE



# Suggestions for Easter and the LENTEN SEASON

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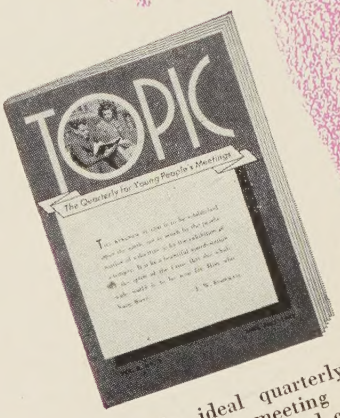


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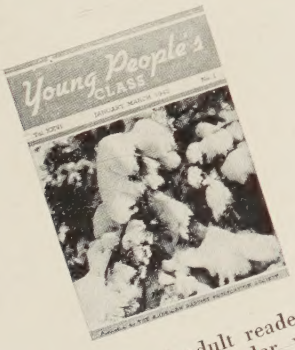


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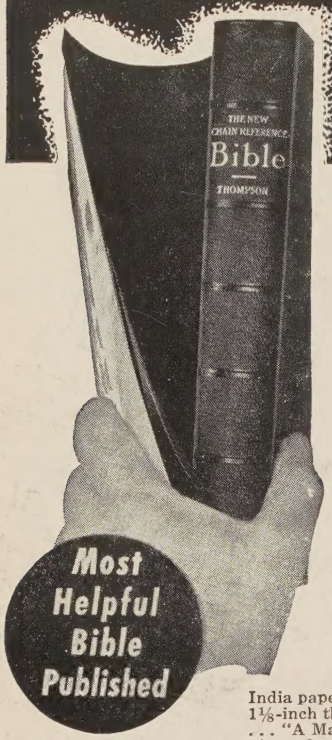


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